

THE CHRIST OF THE AGES

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FRANK GRENVILLE, BEARDSLEY, *Ph.D., S.T.D.*

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# THE CHRIST OF THE AGES

*By*

FRANK GRENVILLE BEARDSLEY,  
PH.D., S.T.D.



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To MY SON IN THE MINISTRY,  
REV. WHITMORE E. BEARDSLEY,  
WITH A FATHER'S REGARD.

## PREFATORY

This book has been written in the belief that God is at work in the world and that history is a divine drama in which hidden and unseen forces unite to carry out the purpose of the Almighty. This work is not a history of Christianity although Christian history furnishes its basis. Neither does it purport to be a philosophy of history, although in many respects it may be closely akin thereto. Its aim is to gather the scattered threads of history which have a bearing upon the making of Christianity and its influence in the world, and to show how these substantiate the claims of Christianity to be of divine origin. It is the belief of the writer that such a study will do much to convince the candid and open-minded, that Christianity is from God and that in His providential plans and purposes He has been at work throughout all ages to effect its ultimate triumph among men.

FRANK G. BEARDSLEY.

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## INTRODUCTION

Christianity is an historical religion with its roots reaching far back into the past. It is historical not only in the sense that it was projected into history at a particular period of time, but also in the sense that it has had an influence upon all history both past and present. We say past history because it was preceded by a very definite chain of events which have helped to determine its place among the forces which throughout the ages have shaped the history of mankind.

All history converges in Jesus Christ. His coming into the world has its significance for all of the facts of history insofar as they are dated in their relation to Him. He has been called the decimal point in history because all events whether before or after His birth are dated in relation to this one supreme event. The events which occurred before His birth are denominated B. C., *Before Christ*, while those which have since transpired are designated A.D., *Anno Domini*, in the year of our Lord. We do not date our years from the birth of Socrates, Plato, or Aristotle, nor from the time of Alexander, Caesar, or Napoleon, but in the year of our Lord, so that it is impossible to date a letter, draw a check, execute a legal document, or even consult a date in history without bearing tacit witness to the influence of Jesus Christ upon the world's life and history.

There are two ways of viewing history. We may view

it merely as a series of events without meaning or purpose, the result of the whirling wheels of chance or like the turbulent waves of the sea driven hither and yonder by the tempest's fitful will. That is the theorem of the atheist and the pessimist, the one holding that since there is no God there can be no Guiding Hand in history, and the other, what is pretty much the same thing, that God throughout the ages has been working aimlessly and recklessly.

On the other hand we may look upon history as the product of forces that are at work for the realization of a comprehensive plan or purpose which from the beginning was conceived in the mind of the Divine Artificer of the universe:

“Yet I doubt not through the ages one increasing  
purpose runs,  
And the thoughts of men are widened with the  
process of the suns.”

The plan of the ages is being realized without in any sense destroying human freedom. Man's free agency is in no respect inconsistent with the divine sovereignty. The Almighty does not accomplish His purposes by the exercise of compulsion in His relation to men, for men are not puppets or automatons, neither are they moved about like pawns upon some gigantic chess board. While God rules and overrules He does not set at naught the freedom which He has conferred. This is a heritage of man which the Almighty will neither override nor destroy. Nevertheless, God so guides in the affairs of men that He brings His will to pass and He carries His purposes through. Man's misuse and abuse of freedom have been

back of the tragedies of history, the overthrow of empires and the decadence of races and nations. Notwithstanding the wreck and ruin which have been wrought by the perversity of men, in the end evil is overruled for good and history moves towards its final consummation, its ultimate goal in the realization of a kingdom of truth and righteousness through the moral and spiritual uplift of mankind.

We must view history in its largest aspects and look upon its events in their proper perspective if we are to recognize most clearly that it is the outcome of a comprehensive plan or purpose conceived in the mind of Omnipotence. Viewed too narrowly there may seem to be breaks in history which interrupt if they do not destroy its continuity, but viewed in their larger aspects what seem to be breaks in its continuity may be periods of incubation when forces are preparing which make for the greater good of humanity. Such were the Middle Ages, than which there seems to be no more dreary chapter in all the annals of the human race, and yet that very period was destined at length to issue in the Crusades, followed by the revival of learning, the discovery of the new world, the Protestant Reformation and all of those forces which have united in the making of modern history.

It is the task of the philosophy of history to discover the underlying purpose in history and to show how all of the factors in history from the earliest times down to the immediate present have co-operated in the realization of that purpose. The task which we have set before ourselves, although quite as important, is a narrower and less comprehensive one. We have adopted it as our purpose to examine the essential facts not of all history

but of *Christian* history together with those that led up to and were preparatory for Christianity, not only that we may discover how God as the power that maketh for righteousness has been at work through Christian history for the uplift and betterment of humanity, but in our present study we shall accept as our principal contention the evidential value of Christian history in substantiating the claims of Christianity as a God-given and divinely revealed religion.

In addressing ourselves to such a task we begin with an investigation of the preparation for Christianity in the Hebrew, Greek, and Roman worlds, showing that in the historical development of the religion of the Hebrews with their expectation for the coming of a Messiah, of whom their poets, sages, and prophets had foretold; in the language and philosophy of the Greeks; in the political developments of the Roman empire and its wide-reaching conquests; the way was divinely prepared for the dissemination of the teachings of Jesus; and at the same time setting forth how, through the decadence of the ancient faiths, accompanied by the moral degradation which prevailed, leaving men without hope and without God in the world, the nations of antiquity were made ready for the truths of that more vital and virile faith which Christianity was to usher in.

As the central fact of Christianity, the fact without which there could be no Christianity, attention must be given to the great Teacher of Nazareth, His personality, His life, His claims, His truth and teachings, the means which He adopted for the propagation of His doctrines together with the triumph of Christianity over its enemies and opponents in spite of peril and persecution and sword. What here has significance is not so much the fact that

Christianity has been triumphant as the manner in which it has prevailed and the mode of its propagation in the ancient world. It was the "foolishness of preaching," the proclamation by humble men of the gospel of Christ, of the crucified but resurrected Jesus, and not by force of arms that Christianity prevailed against the might and power of the great Roman empire. It is true that in the ages that followed, kings of the earth on rare occasions have resorted to force to further the interests of Christianity, but on the whole the sword has been rather an ineffective weapon for Christian conquest and its use has hindered rather than furthered the progress of the gospel.

After studying the triumphant march of Christianity in the ancient world, its conflict with Mohammedanism, and the conversion of the Northern barbarians we shall pass on in the development of our contention to a consideration of the era which was ushered in by the Protestant Reformation, the circumstances which led to this mighty upheaval, its preservation against those who sought to overthrow it, the results which attended it in Europe, and the epoch-making events which have followed, viz: the colonization of the new world with its influence upon civil and religious liberty, and the rise of modern missions with their providential aspects in the evangelization of heathendom, since all of these facts and forces have their bearing, directly or indirectly, upon the claims of Christianity as a religion of divine origin.

Finally we shall consider the fruits of Christianity, or its effects upon the individual, the home, society, and the state. The teachings of Jesus have enhanced the value of human personality in giving to the world a new conception of man's inherent dignity and worth, together with the realization that he is bound to his fellows by the

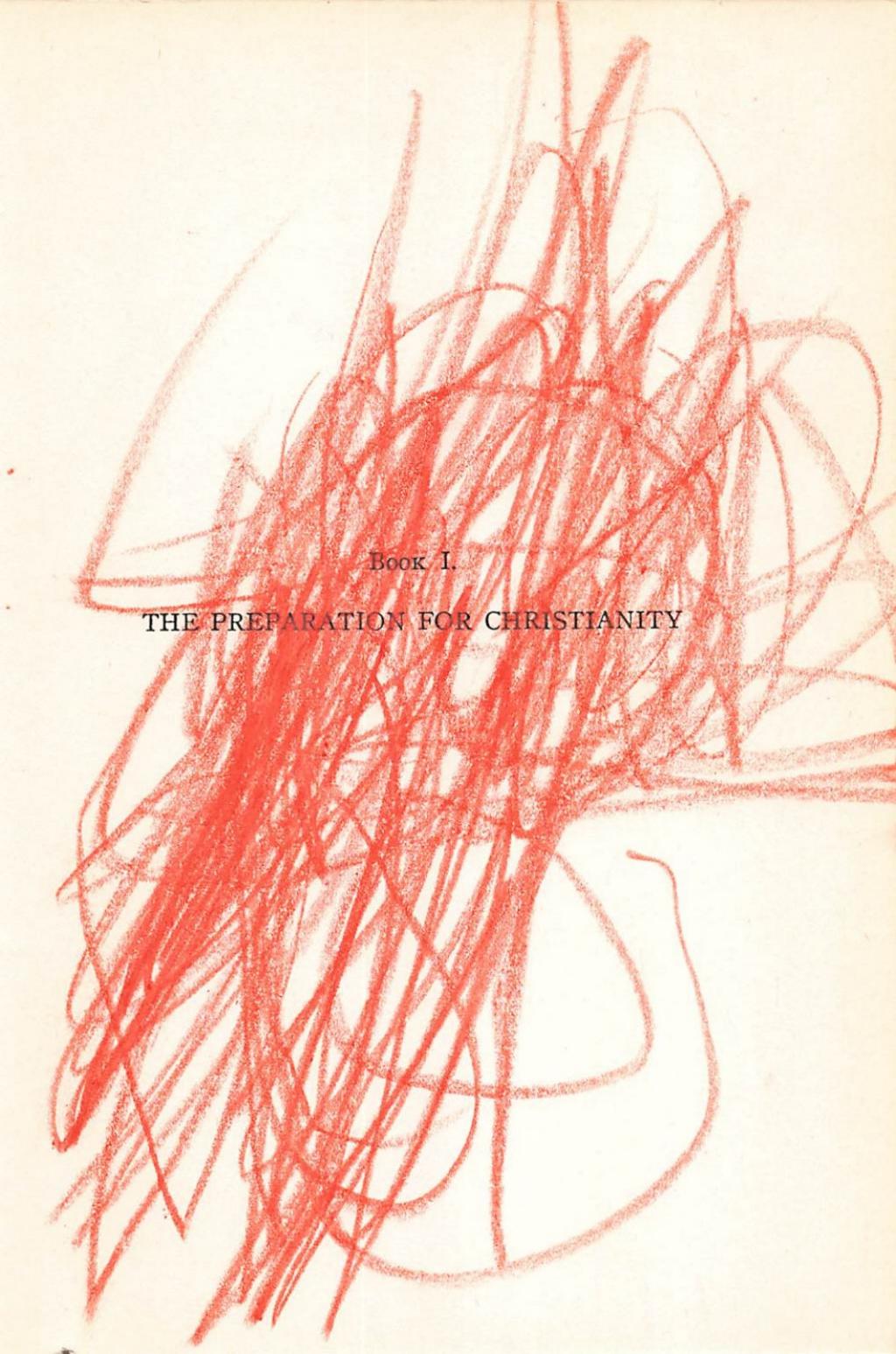
ties of brotherhood; have given sanctity and permanence to the marriage relation; have elevated womanhood and childhood; have infused a new spirit into society promoting benevolence or charity, popular education, the humane treatment of prisoners, and have made for moral reform in stimulating and inspiring the warfare which has been waged against slavery, duelling and intemperance. Upon the body politic the teachings of the lowly Man of Galilee have had their influence in fostering the rise of modern democracy and man's equality before the law, in developing those principles known as International Law which govern the intercourse between nations, and in promoting international peace through peaceful adjudication by arbitration. These factors, the outgrowth and products of the teachings of Jesus in comparison with and contrast to the conceptions which prevailed in the ancient world and which still prevail in non-Christian lands have an important bearing upon the claims which Christianity makes as a supernatural religion.

Having considered in the different chapters and subdivisions of this work the various facts of history and human progress which have resulted from the teachings of Jesus, the attempt is then made in the concluding chapter to focus them in their bearing upon the claims of Christianity and to show to what conclusions these facts must lead, viz: that the author of this religion can be none other than the divine Son of God and the Savior of the world.

In following the line of argument herein set forth we have not been unmindful of the fact that there are other and cogent reasons by which the divine character of Christianity has usually been sustained, viz: the Sinlessness of Jesus as a witness to His divine sonship, the miraculous

elements in His life authenticating His divine mission, the truthfulness and integrity of the sacred writings, the fulfillment of the prophecies in the Old and New Testaments, and the verification of the postulates of religion in human experience. These arguments, to which chief attention has been given by writers on Christian evidences, we are not disposed to underestimate much less deny, yet to none of them do we allude except in the most incidental manner, and only as they have a relation to and shed light upon the historical developments of Christianity, for it is believed to be well worth our while to concentrate our attention upon history, particularly the developments of Christian history as a witness to the divine origin of Christianity.





Book I.

THE PREPARATION FOR CHRISTIANITY

## CHAPTER I

### THE PREPARATION FOR CHRISTIANITY IN THE HEBREW WORLD

The coming of Jesus Christ into the world was not an event unheralded and unprepared for. The birth of Jesus was preceded by a very definite chain of events which served to prepare the way not only for His coming but for His message. In this preparation three great forces or factors were at work, viz: the Hebrew world, the Greek world, and the Roman world. Chiefest among these was the Hebrew world, the preparation of Israel being religious, while that of Greece was philosophical, and that of Rome political.

In their mission of preparing the world for Christianity the Jews not only proclaimed a faith in the one true God, but from their prophets they received the promise of His Son, the Messiah, whose reign should be without end. Scattered as they were throughout all nations they became a means for the speedy and widespread dissemination of His teachings. Dissimilar as these elements were, together they paved the way for the coming of the Son of Man.

#### I.

The first great contribution of the Hebrews to the preparation of the world for the coming of Christ was

the development of their belief in the one true God, omnipotent and supreme. The pre-eminent and predominating characteristic of the Hebrew race was its genius for religion. In the history of no other people, before or since, has religion played a more important part. Prior to the time of Abraham and among many nations traces of monotheism may be found, but the universal tendency seems to have been in the direction of polytheism with its degrading forms of idolatry. To Abraham, therefore, belonged the unique distinction of re-affirming a belief in the one true God. According to Hebrew tradition Terah, his father, was an idol-maker by trade and dwelt at Ur, an idolatrous city in the land of the Chaldees. From such an environment and with such a heritage Abraham went forth to revive monotheism, to lay anew the foundations of religious faith, and to become the father of a great people.

Important as was the service rendered by Abraham, the real founder of the Hebrew nation was Moses. "The foundation," says Wellhausen, "upon which, at all periods, Israel's sense of its national unity rested was religious in its character. It was the faith which may be summed up in the formula, Jehovah is the God of Israel, and Israel is the people of Jehovah. Moses was not the first discoverer of this faith, but it was through him that it came to be the fundamental basis of the national existence and history."

A genius of high order was required to lead, through the wilderness to the promised land, a mob of ignorant slaves, who, during long years of oppression and degradation, had lost all sense of freedom. For this task Moses had been fitted by his forty years' training at the court of Pharaoh, followed by the years which he spent as a

shepherd in the land of Midian communing with nature's God and familiarizing himself with conditions in the surrounding country through which he subsequently led his people.

With no other credential than his shepherd's staff Moses, at last, appeared before Pharaoh, boldly demanding the release of his countrymen in the name of Jehovah, the God of Israel. Pharaoh haughtily refused, saying, "Who is Jehovah, that I should obey His voice and let Israel go? I know not Jehovah, neither will I let Israel go." Again and again Moses appeared before the Egyptian monarch repeating his demands, until Pharaoh, convinced that the frightful calamities which had visited the land were inflicted because of his refusal to let the Hebrews go, gave a reluctant consent.

Moses not only served his people as a deliverer from the bondage of Egypt but as their teacher and lawgiver as well, promulgating their laws and shaping their institutions which were to give them coherence as a nation, and prepare them for the conquest of the land of Canaan. No man ever rendered to the world a more important service than Moses in giving to the children of Israel that simple yet sublime system of ethics or code of laws known as the Ten Commandments, which inculcate a monotheistic faith, prohibit the worship of graven images, forbid profanity, provide for the weekly observance of a day of rest, require children to honor their parents, and forbid murder, adultery, theft, false witnessing, and covetousness. The world would be immeasurably poorer without this moral code which lies at the basis of all those duties which we owe to God, our neighbors, and ourselves.

Although Moses re-affirmed and applied to a whole

people the monotheistic faith which Abraham had adopted, the belief in but one God was of slow growth and received acceptance only by the gradual processes of development. Often under the influence of surrounding nations, the Hebrews, again and again, lapsed back into idolatry from which they were recalled by the stern discipline of adversity and the admonitions of their prophets. In the earlier period they conceived of Jehovah as a tribal God who protected and directed them. That there were other gods they did not deny, but Jehovah was their God, who with a mighty hand and an outstretched arm had brought them out of Egypt, had established them in the promised land, and had enabled them to triumph over their enemies.

It was only through long, slow, and often painful processes, through the discipline of defeat and disaster, of captivity and exile, together with the rebukes and reproofs, the warnings and entreaties of its prophets that Israel at last came to any adequate conception of the uniqueness and unity of God. The natural tendency of the calamities which overwhelmed the Hebrew people would be to weaken their faith in Jehovah their God. This tendency the prophets combatted on the ground that Jehovah's chief concern was not Israel but righteousness. The exile in Babylon weaned them away from the worship of the high places while the restoration led to the belief that Jehovah governed the affairs of all nations as well as their own. The dispersion of the Jews among many nations served to emphasize the idea that Jehovah was not merely a God whose name was recorded in Jerusalem, but was high over all and yet "nigh unto all them that call upon Him, to all that call upon Him in truth."

Through the teaching of the prophets the idea of God

was spiritualized. It was a lofty conception of Jehovah that came to Elijah in the cave on Mt. Horeb: "And behold, the Lord passed by, and a great and strong wind rent the mountain, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." Says Sabbatier: "The still small voice! Is there in all the Bible a finer image containing a profounder thought? What is this supreme revelation of the God of Israel but an apparition by anticipation of the God of the Gospel?"

The prophets, moreover, represent God as being no longer satisfied with a barren ceremonialism, but a God who demands the sacrifices of righteousness. In the prophecy of Amos, Jehovah declares: "I hate, I despise your feast days. . . . Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts." In Hosea we read "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Isaiah puts these words into the mouth of Jehovah "Bring me no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." In the book of Micah we find the lofty and inspiring declaration, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee,

O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

In the teachings of prophetism Jehovah is not simply a God that loveth righteousness and hateth iniquity, but He is filled with a yearning pity and tender compassion for His children, the people of Israel. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."

It was to a people with so lofty a conception of Jehovah, to whom the things of God were most real and vital, that Jesus came at last as the supreme revelation of God, "the effulgence of his glory and the very image of his substance," to set up a spiritual kingdom of righteousness and to redeem the souls of men. No other people were so well prepared as this people to receive His message. It is true that often the form was confused with the substance, that men paid tithes of "mint and anise and cummin" but omitted the "weightier matters of the law, judgment, mercy, and faith;" who made "void the word of God" by their traditions and to whom it could be said "the publicans and harlots go into the kingdom of God before you." Nevertheless among no other people was the soil so well prepared for the seed which He came to implant as among the Jews. Nowhere else would His message have met with so favorable a response as among this people who for generations had been trained in righteousness and schooled in a knowledge of the one true God.

## II.

When we study a map of the ancient world, it is difficult to realize how any nation in antiquity could have been more isolated but at the same time in closer contiguity with the great nations and civilizations of the past than the Jews of Palestine. They were separated from Syria and Assyria on the North by the mountains of Northern Galilee. From Egypt they were separated by that "great and terrible wilderness" and the Red Sea. From the oriental monarchies in the East they were separated by the fissures of the Jordan Valley and the wilderness of Perea. From the rising empires and civilizations of the West they were cut off by the Mediterranean Sea. The seclusion thus afforded from the surrounding nations admirably adapted the land to the divine disciplining of Israel. But when this period of schooling was past and the greater mission of the nation was to be realized such was the geographical situation of the country as to make it a bone of contention between the rival empires of Egypt and Assyria, resulting finally in the overthrow of the Jewish kingdoms followed by the Babylonian captivity when great numbers were carried into the far eastern provinces. From that captivity the ten tribes never returned but were so merged by the people among whom they were in exile as to disappear from history. In the time of Jeremiah many Jewish emigrants settled in Egypt, at Migdol, Tahpahnes, Noph and Pathros. During the Persian supremacy a forcible deportation of Jews to Egypt is reported to have taken place. At the beginning of the third century B.C., when Syria was ruled by Egypt, Ptolemy, son of Lagos transported thousands of Jews to Egypt. About 340 B.C., Artaxerxes

Ochus, King of Persia, returning from his Egyptian campaign, settled many Jewish captives from Jerusalem on the shores of the Caspian Sea. Under the "Diadochoi," or successors of Alexander the Great, the Jews living in their dominions were encouraged to intermingle with the inhabitants of the country. Great numbers of Jews, moreover, voluntarily left Palestine to better their condition in the leading centers of population throughout the Graeco-Roman world. As early as the time of Judas Maccabaeus an embassy was sent to Rome seeking an alliance. After the conquest of Jerusalem in 63 B.C., Pompey brought numerous Jewish captives to the imperial city. Many of them soon obtained their freedom and formed an independent Jewish community beyond the Tiber. Thus the Jews became scattered far and wide. Josephus, the Jewish historian, says "the Jewish nation is widely distributed over all the habitable earth among its inhabitants." Strabo, the ancient geographer, says "Already a Jewish population has entered into every city; and it is not easy to find a place in the habitable world which hath not received this race and is not possessed by it." Philo, quoting the epistle of Agrippa to Caligula, says "This sacred city, Holy Jerusalem, is the metropolis, not only of one country, Judea, but of most lands." In the book of Acts, mention is made of visitors at Jerusalem from Parthia, Media, Elam, Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, the parts of Lybia about Cyrene, Rome, Crete, and Arabia.

The dispersion of the Jews had far-reaching consequences upon their social and religious life. From being farmers and artisans they turned to merchandise, which brought them into closer contact with the peoples

among whom they were scattered. Their religious life no longer centered in the temple service at Jerusalem, but in the meetings for worship conducted in the synagogues which arose in every town and city where ten adult Jews were residing. Everywhere in his travels, throughout Asia Minor and Greece, at Antioch of Pisidia, at Iconium, at Thessalonica, at Berea, at Athens, at Corinth, and at Ephesus, the Apostle Paul found Jewish synagogues. In the larger cities, where the Jews were more numerous, several synagogues might be found, as at Damascus, Antioch, and Alexandria. Even at Rome, in the time of Augustus, when the Jews were relatively few in number, several synagogues are mentioned. Every sabbath in these synagogues, religious ordinances were observed, and the books of the law and prophets were read and expounded. In the reading of the scriptures, in the prayers and words of exhortation, every Jew of a certain age was permitted to participate, if called upon by the ruler of the synagogue to do so. The tendency of the synagogue worship was to draw the Jews of the Dispersion away from the ceremonialism of the temple and to spiritualize their conceptions of religion. In the preparation for Christ these synagogues rendered an important service. They afforded an opportunity for the Gentiles to become acquainted with the ethics and religious practices of Judaism, thus paving the way for the message of the Gospel which, as we learn from the book of Acts, was first proclaimed within their walls to the Jews and when there rejected was then preached to the Gentiles.

Although widely scattered, the Jews still looked upon Jerusalem as the capital of their religious faith and in its temple the ancient rites and sacrifices were observed.

Thither they went on pilgrimages to attend the great annual feasts of their people. A knowledge of everything that happened in the holy city soon filtered down into the most remote Jewish communities in the world. This was of immense importance to the growth and dissemination of Christianity and enabled it to propagate itself much more rapidly and widely than it otherwise could have done. In practically all of these Jewish communities some converts to Christianity were made and they became the nuclei of future Christian churches. Thus in an incredibly short space of time Christianity, if not in numbers at least in extent of territory, became widespread. No other faith in the world's history ever spread abroad so rapidly and in many respects so quietly as Christianity, which was thus greatly facilitated by the wide geographical distribution of the Jews

### III.

A remarkable development in Hebrew thought was its hope for the coming of a Messiah who should reign in righteousness and whose dominion should extend throughout all nations. The Golden Age with other nations lay in the past, but with Judaism, the Golden Age was yet to come. The Messianic predictions in the Old Testament often were vague and there is little doubt that at times the prophetic elements have been greatly over-worked. Certain passages have been interpreted as predictions for subsequent events without any clear warrant for such interpretation, but after making due allowances for such there is, nevertheless, a substratum of prophecy running all through the Old Testament which finds its fulfillment in the life and work of Jesus Christ. Studied

singly many of these passages seem to possess little significance, but taken together they produce a cumulative effect upon our minds, and in the light of subsequent events we can see how wonderfully they have been fulfilled in the life, the character, and mission of the great teacher of Nazareth.

The messianic hope of the Jews assumed many forms. If the Protevangelium in Genesis 3:15, does not set forth this hope clearly and unequivocally it does indicate that in the conflict which was to ensue between good and evil the heel of the woman's offspring should be bruised while the head of the serpent, symbolizing sin and evil, should suffer. By faith Abraham saw the day of the Messiah in the promise that through his seed all the nations of the earth should be blessed, a promise which was confirmed to Isaac and Jacob. Jacob, when dying, predicted that the sceptre should not depart from Judah until the coming of the Messianic King, whom Balaam, heathen that he was, designated as the "Star out of Jacob." To Moses the promise was made that Jehovah would raise up a prophet like unto himself, unto whom the people should hearken. For the house of David an everlasting kingship was predicted. In the great Messianic Psalms various phases of the Messiah's person and work are described; His divine sonship, His sufferings, His triumph over death, His exaltation to the right hand of God, His everlasting priesthood, His glory and world-wide dominion.

After the division of the kingdoms of Israel and Judah and especially after the Jews had been carried away into exile the Messianic hope assumed new forms and aspects. Now it is the king of David's line who should reign forever. Divine attributes are ascribed to Him: "His name shall be called Wonderful, Counsellor, the

mighty God, the everlasting Father, the Prince of Peace." Again the age of the new covenant was foretold when iniquity should be forgiven and sin should be remembered no more. The most sublime yet tragic conception of all is that of the suffering servant of Jehovah who "bare the sins of many and made intercession for the transgressors." So accurate is this pen portrait that in the light of the life of Jesus Christ it would seem almost as if the prophet had seen Him face to face and had known Him as He was when He walked among men. The first use of the term "Messiah the Prince," occurs in the prophecy of Daniel, who in a vision, saw coming in the clouds of heaven the "son of man" to whom was given "an everlasting dominion which shall not pass away."

For our knowledge of the further development of the Messianic hope we are indebted to the Jewish apocalyptic and extra-canonical literature which appeared between B.C. 200 and A.D. 100. While this literature is not as extensive as we might wish, it is sufficient to shed a flood of light upon what until comparatively recent years was a *terra incognita* in Jewish history.

In the oldest Jewish Sibylines, which appeared about 140 B.C. the Messianic king, who shall bring wars to an end, is foreshadowed. In the Ethiopian book of Enoch, B.C.135, in which the history and destiny of the chosen people are symbolically represented, the Messiah appears as a white bullock. All the heathen pray to him and are converted to God. The book of Jubilees, written between 135 and 105 B.C., describes a time of joy and delight which shall follow the repentance of Israel. To the seed of Jacob shall be given the dominion of the world forever.

The Psalter of Solomon, written in the time of Pompey

(63-48 B.C.) gives a very vivid picture of the Messianic king:

"Behold, O Lord, and raise up their king the son of David at the time that Thou hast appointed, to reign over Israel, Thy servant; and gird him with strength to crush unjust rulers; to cleanse Jerusalem from the heathen that tread it under foot, to cast out sinners from Thine inheritance; to break the pride of sinners and all their strength as potters' vessels with a rod of iron; to destroy the lawless nations with the word of his mouth; to gather a holy nation and lead them in righteousness. . . In his days there shall be no unrighteousness in their midst; for they are all holy and their king the anointed of the Lord. He shall not trust in horses and riders and bowmen, nor heap up gold and silver for war, nor put his confidence in a multitude for the day of war. 'The lord is king,' that is his hope. . . God hasten his mercy on Israel to deliver them from the uncleanness of profane foes. The Lord is our king forever and ever."

The Assumption of Moses, written in Hebrew about 7-29 A.D., speaks of the coming of the Messiah whose "kingdom shall appear throughout all his creation. . . and he will appear to punish the Gentiles."

The Apocalypse of Baruch, written about 50-70 A.D., foretells a time of tribulation and confusion to be followed by the reign of the Messiah, who shall sit upon the throne of His kingdom forever. Peace will appear and sorrow and tribulation will depart from mankind, while joy shall prevail over the whole earth.

The Apocalypse of Ezra, supposed to have been written after the fall of Jerusalem, prophesies that after a reign of four hundred years the Messiah "and all men who have breath will die." For seven days the world shall

remain in the silence of death, when a general resurrection shall take place, "and the Most High will appear upon the judgment-seat and long-suffering will have an end."

In giving the causes of the Jewish revolt which culminated in the fall of Jerusalem, Josephus says: "But now, what did most elevate them in undertaking this war, was an ambiguous oracle that was also found in their sacred writings, how 'about this time one from their country should become governor of the habitable earth.' "

From the foregoing references it seems quite evident that, to the mind of the devout Jew of that period, the time for the coming of the Messiah was at hand and this is corroborated by the allusions in the New Testament. Simeon was "looking for the consolation of Israel." Anna "spake of him to all that were looking for the redemption of Jerusalem." When John the Baptist began preaching in the wilderness of the Jordan Valley "the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ." "And he confessed and denied not; and he confessed, I am not the Christ." Even the woman of Samaria, who conversed with Jesus at Jacob's well, said "I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things." (A.R.V.) False Christs are mentioned such as Theudas who led many in Galilee astray. Although Jesus had cautioned His disciples against publicly proclaiming Him as the Messiah, on His triumphal entrance into Jerusalem the multitudes hailed Him as such, shouting "Hosanna: Blessed is the king of Israel that cometh in the name of the Lord."

Thus to a people in whom, disciplined by adversity and affliction, a faith in the unity and uniqueness of Jehovah as the Lord God Almighty had been developed and perfected, to a people, moreover, whose representatives were to be found in every important community in the then known world, Jesus of Nazareth came at last in fulfillment of their hopes for a Messiah. It is true that their hope for a prince who should reign in righteousness often was predominantly political rather than religious and hence needed correction by the early Christian teachers, nevertheless it constituted a very real preparation for the coming of a king whose "kingdom was not of this world."

## CHAPTER II

### THE PREPARATION FOR CHRISTIANITY IN THE GREEK WORLD

Christianity is the offspring of Judaism. It was to be expected, therefore, that in the historical development of the Hebrew people some preparation should be made for the religion which was to follow. It would be very surprising and remarkable if among a people of alien race and with an altogether different religious background we should find a providential preparation also for the diffusion of Christianity. However this is precisely what we do find. It was on the intellectual side of their natures that the Greeks excelled and so the preparation which they made for Christianity was in the main intellectual.

#### I.

One of the providential factors in the Greek preparation for Christianity was the wide diffusion of the Greek tongue. At an early date Greek cities had been founded on the Western coast of Asia Minor, in South Italy and in Sicily. Phoenician colonists founded Marseilles and from there Greek colonies settled in Spain. Greek influence had extended to Northern Africa where Cyrene, an important city, was established. Thus the foundations were laid for an influence which became wide-reaching. The Greeks, however, were not nation builders. They

had little genius for universal empire. Their divisive spirit, their jealousies and their tendency toward mutual hostility militated against the building up of a great empire. Alexander the Great, it is true, attempted and for a time succeeded in creating a universal dominion.

The times were ripe for such a conquest. The great Persian Empire in the Orient was enervated and decadent. The conquests of Philip of Macedon had enabled him to build up the most powerful military kingdom in Europe. Philip, moreover, had designed the phalanx which he introduced into his army making it well-nigh invincible. Succeeding to the powerful kingdom of his father and with a novel but effective mode of warfare at his command, Alexander was able to push his conquests in the East until within ten years he had succeeded in bringing the nations of the then civilized world under his sway. Having defeated Darius at the battle of Arbella he placed Media and Parthia under his appointees and pushed on towards India. Thence he conquered Babylonia and planned the conquest of Arabia, but in the midst of his preparations for this expedition he suddenly sickened and died, B.C. 323.

Wherever the conquests of Alexander extended the Greek civilization and culture followed. Within a short time after his death the empire which he had created went to pieces, but the Greek cultural influences or Hellenism long continued and for many years dominated the life of the world. The Greek language became a universal vehicle of expression. "From the Euphrates as far as to the Adriatic," says Döllinger, "there was a continued prevalence and extension of Greek usage and the Hellenic tongue; like a mighty stream, penetrating

everywhere, Hellenism had overflowed all here. Even in remote Baktria, to the very bank of the Indus, Greek was understood; Greek civilization and writing maintained their ground into the first century after Christ. Parthian kings had the dramas of Euripides played in their presence: Greek rhetoric and philosophy, the Hellenic passion for public speaking, discussions, and lectures, spread far in Asiatic cities. In the whole circuit of the empire the Greek language was, and continued, the chosen medium for oral and written intercourse amongst the educated; so that, even in Roman-Africa, Appuleius expounded philosophy in Greek."

It is true that in Italy and the West, Latin maintained its supremacy as the language of the people and was used throughout the Roman Empire in the courts and in the camps of the army. The rural districts still retained their ancient dialects, Celtic, Punic, Iberian, Illyrian, Syriac, and Egyptian, as the case might be, but in the towns scarcely anything was spoken except Greek and Latin. Anywhere throughout the empire whoever spoke Greek would be sure to find a hearing. Even in the imperial city, where the Greek influences were long resisted, the Greek culture at last became supreme. Young men repaired to Athens and the Greek schools to put the finishing touches upon their education. Greek rhetoricians and Greek philosophers flourished at Rome and even young children received their earliest instruction at the hands of Greek slaves in the home. By the time of the birth of Jesus the Greek tongue was in use everywhere not only as the medium of polite intercourse but as the language of commerce and diplomacy. Moreover the Greek language was one of great flexibility and readily adapted itself to the expression of ethical and religious

ideas. For the purposes of propaganda this was of immense importance. Greek was the language in which the New Testament was written, the only evidence to the contrary being the statement of Papias that "Matthew put together the oracles in the Hebrew language and each one interpreted them as he could." Greek was the vernacular of the Jews of the Dispersion and was in common use in Palestine along with the Aramaic or native tongue. The acquisition of a new language was not necessary. Hence it was a matter of no very great difficulty to give to the teachings of the gospel a world-wide currency.

Since the Greek of the New Testament differs so widely from the Classical Greek, both as to vocabulary and grammatical structure, the supposition was long prevalent that the language of the New Testament was a sort of Hebraized Greek, especially created by the New Testament writers to convey their teachings. While there are solecisms in the New Testament, which are explicable only on the ground of their Hebrew or Aramaic origin, the discovery, in recent years in Egypt of quantities of contemporary Greek papyri, has proven that the great majority of supposedly unusual words in the New Testament were common to the every day speech of that period. The grammar, syntax, and orthography of the New Testament are paralleled in letters and documents uncovered by the pickaxe and spade. We now know that the Greek of the New Testament, instead of being in a class by itself, was simply the language of every day life, the language in common use from Cadiz to Alexandria reduced to writing.

## II.

The Greek philosophy also helped to prepare the world for Christianity. A study of this phase of our subject will afford some justification for the statement of Clement of Alexandria, one of the early church fathers, that "philosophy was to the Greeks what the law was to the Jews, a school-master to bring them to Christ."

Greek philosophy originated with Thales of Miletus about six hundred years before Christ. It would be impossible in such a work as this to follow the ramifications of the Greek philosophical thought through its various schools, the Pythagoreans, Eleatics, Atomists, Sophists, etc., from Thales to Aristotle;\* suffice it to say that the Greek philosophy reached its high water mark in the teachings of Socrates and Plato.

Socrates was one of the noblest teachers of antiquity but it was impossible for him to escape altogether the limitations and presuppositions of the age in which he lived, or to rise above the polytheism of his fathers, although he did teach that among the gods there was a supreme being, the infinite Governor of all: "He, who arranges and upholds the universe, who is the fountain of all that is beautiful and good, and who, for the use of his creatures, maintains the creation always uninjured, entire and undecaying. . . this Being, conducting these

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\* Further reference to Aristotle will be omitted for the reason that while his idea of deity approaches the Christian doctrine of a personal God his teachings have almost no bearing upon religion. Zellar says, "In regard to religion we have nothing from Aristotle but scattered expressions." "In the state he desires to retain the existing religions; a reform such as Plato held to be necessary, is not required."

affairs is invisible to us, yet is made manifest by the grandeur of his operations."

It was his great mission to draw the attention of the Greek thinkers away from a consideration of material things to the problems of personality. *Tvóθι σ' αυτὸν know thyself* was his favorite motto. Of the manner of his life, he said, "For I go about doing nothing else than persuading you, both young and old, to take no care either for the body, or for riches, prior to or so much as for the soul, how it may be made most perfect, telling you that virtue does not spring from riches, but riches and all other human blessings, both private and public, from virtue."

He emphasized the supremacy of conscience and taught that every man must be loyal to his highest convictions of truth and duty. In his sublime yet tragic death we have an example of his own loyalty to duty. Death had for him no terrors, for he held that if there was no future it brought repose. But if the soul survives the dissolution of the body, he argued: "On its arrival there (Hades) is it not its lot (the wise and virtuous soul) to be happy, free from error, ignorance, fears, wild passions, and all the other evils to which human nature is subject; and as is said of the initiated, does it not in truth pass the rest of its time with the gods?"

In Plato, Socrates had a worthy pupil and successor. Plato was an idealist. He held that the world of ideas was the world of ultimate realities. The highest Idea was that of goodness. "At the extreme limits of the intellectual world is the Idea of the Good, which is perceived with difficulty, but, in fine cannot be perceived without concluding that it is the source of all that is

beautiful and good; that in the visible world it produces light, and the star whence light directly comes; that in the invisible world it directly produces truth and intelligence." This absolute good is God. Although man may be capable of comprehending all other Ideas, he recognized that the idea of the Good or God was above all these and higher yet than all created things. "It is hard," said he, "to investigate and find the Framer and Father of the universe; and if one did find him, it were impossible to express him in terms comprehensible to all." He realized the need of a divine revelation for human guidance. In his Phaedo he put these words into the mouth of Simmias: "I would have him take the best and most irrefragable of human notions, and let this be the raft upon which he sails through life,—not without risk, I admit, if *he cannot find some word of God* ( $\lambda\delta\gamma\sigma\upsilon\theta\epsilon\sigma\sigma$ ) *which will surely and safely carry him.*" The term  $\lambda\delta\gamma\sigma\sigma$  which occurs in this passage was also employed by Plato as descriptive of the Reason and Ruler of all things, the divine force from which the universe had arisen. Plato was not the first, however, to use the word as the rational principle of the universe, for traces of a  $\lambda\delta\gamma\sigma\sigma$  doctrine may be found in the Greek philosophy as early as Heraclitus, who taught "But in regard to this Reason ( $\lambda\delta\gamma\sigma\sigma$ ) which always exists, men are continually devoid of understanding, both before they have heard of it and in first hearing it." Subsequent thinkers, especially among the Stoics, developed the idea of the  $\lambda\delta\gamma\sigma\sigma$  as divine yet finite, as the divine reason of the universe, and also as the "seminal"  $\lambda\delta\gamma\sigma\sigma$  "distributed in the rational germs from which all separate entities emerge." The use of the word  $\lambda\delta\gamma\sigma\sigma$  by Plato and others is deserving of special notice, for, as we shall see further

on, it furnishes a connecting link not only between Christianity and Greek philosophy, but more especially between early Christian thought and the Jewish Platonism of Alexandria.

In what sense was the Greek philosophy a preparation for Christianity? To the Greek tongue it gave a religious nomenclature. To a language already expressive and flexible, the Greek philosophy contributed the ideas of "God," "conscience," "immortality," "right," "duty," and kindred conceptions, so that it was a comparatively easy task for the early Christian teachers to give these terms a Christian content and use them in propagating the Christian faith.

The Greek philosophy likewise exerted a far-reaching influence in undermining polytheism. Polytheism originated in superstition and fear. The imagination of primitive man, reflecting upon factors and forces which to him were inexplicable, endowed these forces and factors with personality and life. He looked upon them either as living things, supernatural and invisible, or else as the manifestations of the activities of such beings. Polytheism accordingly consisted in a deification of the forces of nature. If a tree was shattered by a blast of lightning it was attributed to the wrath of an offended deity. If the sun shone with a burning heat it was the work of a god. If the tempests raged it was the manifestation of a supernatural being. Everything was deified, the winds, the rain, the sun, the moon, the stars, the changing seasons, and all of the manifold processes of nature. As time went by the number of deities increased. Altars were reared, images fashioned, temples erected and sacrifices offered up to appease the wrath of the gods

and make them propitious. Almost every locality had its special deity. A system of religion or worship which originated in this manner could not withstand the light of knowledge. Superstition flees before intelligence, and being without a rational basis the ancient faiths could not stand. With the development of philosophy and the questions which it raised, the influence of polytheism, especially among thinking people, declined in the ancient world.

Philosophy left the ancient world without a religion. Its influence was destructive rather than constructive and only led to skepticism and negation. Philosophy demonstrated the futility of the ancient faiths but in its inability to give anything better to take their place was equally futile. Man is naturally religious. He cannot long remain without God. Plato voiced the sentiment of the ancient world when he put these words into the mouth of Socrates: "We will wait for One, be he a god or a god-inspired man, to teach us our religious duties, and as Athene in Homer says to Diomede, to take away the darkness from our eyes." It is a fact of no small significance, therefore, that at a time when the old faiths had lost their hold upon the hearts of men Christianity, a new and virile faith, should have come into the world, which appealed to man's religious nature as no faith had ever done before, and which could satisfy the deepest needs and yearnings of the human soul.

### III.

It was inevitable that the Jews should have been influenced by the Greek language and the Greek civilization.

Josephus states that during the seige of Tyre, Alexander the Great wrote to the Jewish high priest "to send him some auxiliaries, and to supply his army with provisions," but the reply was sent that he was forbidden such a thing by his oath of allegiance to the king of the Persians. Vowing vengeance Alexander, after the subjugation of Tyre and Gaza, marched against Jerusalem. The tidings of his approach caused great consternation among the Jews, but their fears were allayed by the high priest who declared that God had appeared to him in a dream and had assured him that the presence of the conqueror should be followed by no evil consequences. When Alexander reached the eminence of Sophia which overlooked Jerusalem and the temple, a procession went forth from the city led by the high priest Jaddua arrayed in his pontifical robes of purple and scarlet and wearing upon his head the mitre with the golden plate upon which was inscribed the sacred name of Jehovah. The priests clothed in fine linen accompanied him and all the citizens in white garments followed. Alexander went forward on their approach and having adored the name of Jehovah saluted the high priest, whom, he explained to those with him, he had seen in a dream at Dios, wearing that very habit, and exhorting him to go forward to the conquest of Asia.

Entering into the city Alexander went up into the temple and offered up sacrifices "according to the high priest's direction and magnificently treated both the high priest and the priests." On being shown the prophecy of Daniel containing the declaration that the Greeks should overthrow the empire of the Persians, he immediately interpreted it in his own favor. He promised

the Jews freedom to enjoy their own laws and immunity from tribute every seventh year.

How much of this incident is to be accepted as sober history is conjectural for Josephus is not altogether reliable as an historian, but it was quite in keeping with Alexander's attitude toward other faiths. Moreover, from the time of Alexander many of the Jews, in spite of the bitter opposition of the stricter elements of their people, began to look with favor on the Greek culture and the Greek civilization, the influences of which they could not well resist. Even in Palestine where the tendencies to the old exclusiveness long were prevalent the Greek civilization, especially under the Seleucidae, came to exert no small degree of influence while the Greek tongue, to some extent at least, supplanted the old Hebrew or Aramaic language.

In many important centers great Jewish communities flourished. This was particularly true at Antioch which was the key to the East, and at Alexandria which was the key to the West. At Heliopolis, not far from Alexandria, was a great Jewish temple which almost rivalled that at Jerusalem. At Alexandria, Jewish scholarship translated the Sacred Scriptures into Greek. This version, known as the Septuagint, or version of the seventy, was so named from the tradition that at the request of Ptolemy Philadelphus the translation of the entire Old Testament was made in seventy-two days by seventy-two Jewish scholars. That this tradition is fictitious is evident from a critical examination of the version which would indicate that different portions at different times were translated by different scholars. The probabilities are that the translation was made for the benefit of those Jews who no

longer were familiar with the Hebrew tongue.

This new version soon came into popular favor with the Jews of the Dispersion by whom it was used in their synagogue worship and was accepted as an authority second only to that of the Hebrew scriptures themselves. This is evident from the fact that practically all of the Old Testament quotations in Philo, Josephus, and the New Testament were taken from the Septuagint. This translation not only served to keep alive the faith of the scattered Jews, to whom Hebrew had become an unknown tongue, but it became the medium whereby the Greek speaking world could be made acquainted with the history of God's dealings with his people in the past, together with their hopes for a coming Messiah, thereby affording a basis of approach for the message of the Gospel which was not only proclaimed in the Greek tongue throughout the cities of the Graeco-Roman world, but was first declared unto those who long had had access to the Septuagint version of the Old Testament.

Another point of contact between the Jew and the Greek was in the philosophy of Philo, a Jewish Platonist. Plato used the term *λόγος* as descriptive of the Reason and Ruler of all things. Philo of Alexandria, borrowing this term *λόγος* from Plato, used it as descriptive of the creative Wisdom and Intelligence of God, who orders and disposes of all things according to His will. He is the mediator between God and all created existences, acting not only for God upon the world, but as High Priest of the world interceding with God on its behalf. With Philo there was no thought of an incarnation, the coming Messiah being purely a human being. Whether the *λόγος* is simply an attribute of the Divine Mind or possesses an independent existence is not made clear.

The Greek philosophy culminates in the *λόγος* of Plato and subsequent thinkers. Jewish thought with its substratum of messianic prophecy culminates in the *λόγος* of Philo. The Apostle John, whether consciously or unconsciously, but with unerring philosophic instinct seizes upon this same idea of the *λόγος* and enriches it with a new content: "In the beginning was the Word (*λόγος*), and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

There was a sharp distinction, to be sure, between the use of the *λόγος* by the Jew and the Greek, and that of the New Testament. Yet the one was a preparation for the other. Although "Christ crucified" was "unto the Jews a stumbling block, and unto the Greeks foolishness," rightly understood he was the "power of God" in whom the messianic prophecies of the Jews were fulfilled, and he was the "Wisdom of God" in whom was realized the Greek ideal of Wisdom, the ultimate reason of all things. The incarnation is the answer to the profoundest problems of the human soul. Philosophy could not find an answer to these problems. Plato confessed the weakness of philosophy when he said, "We will wait for One, be he a god or a god-inspired man, who will teach us our religious duties and take away the darkness from our eyes." In Jesus Christ, therefore, the supreme hopes of men, both Jews and Greeks, met together and were realized.

Thus in a universal language, a language, moreover, easily adapted to the expression of religious truths, in

the influence of philosophy which undermined the old faiths and made way for the new, and in the influences emanating from Alexandria where the Old Testament had been translated into Greek and a fusion had taken place between the Hebrew religious thought and the Greek philosophy, the way was prepared for Christianity no less truly than it had been in the historical developments and messianic hopes of the Hebrew race.

## CHAPTER III

### PREPARATION FOR CHRISTIANITY IN THE ROMAN WORLD

The genius of the Roman to a pre-eminent degree was political. Foremost on the field of battle the problems of state, of law and government awakened his keenest interest. As the preparation by the Hebrews was religious and that of the Greeks intellectual, so in its political aspects the mighty Roman Empire contributed to the preparation of the world for the introduction of Christianity.

#### I.

Rome united the world under a single government. The early history of Rome has been obscured by legends of a mythical character, but some seven or eight centuries before the commencement of the Christian era, on the banks of the yellow Tiber a city came into existence which was destined to rule the world. The location of Rome for world leadership was strategic. Around the Mediterranean at that time dwelt the principal civilized nations of the world. The long arm of Italy projecting into this sea gave Rome a position which was at once central and commanding. From this point of vantage her legions sallied forth to the conquest of the nations.

During the early years of her history the city was

engaged in a conflict for existence from destruction threatened by rival neighbors round about. Eventually Italy was brought into subjection and then Rome extended her conquests in the East. Carthage, a Phoenician city in North Africa, long remained a dangerous and a formidable rival. Conflicts for the supremacy were inevitable. The wars with Hasdrubal, Hamilcar, and Hannibal convinced the Romans that Rome or Carthage must perish, and the sentiment propounded in the Roman senate by Cato, who in his youth had served against Hannibal, *delenda est Karthago*, "Carthage must be destroyed," awakened a ready response in the minds of the people. Carthage was overthrown in B.C. 146. Only a tenth part of the inhabitants remained alive and these were sold into slavery, while the city itself was reduced to ashes. The destruction of Carthage left Rome supreme and she prosecuted her conquests in all directions with great rapidity.

When Rome had conquered the world she discovered that she could not govern herself. The abuses which arose in the state were many. The republic proved but a rope of sand. Public offices were sought merely as a means for public spoilation. Public corruption ran riot as rival leaders competed with each other for the mastery. With the passage of time conditions waxed worse. Was the republic to collapse and involve all in universal destruction? The mission of Rome in the plan of the ages was far from complete. The fall of the city and its vast dominion at this time would have retarded immeasurably the progress of the world. Opinion is divided as to the part played by Julius Caesar, but in one respect he is to be regarded as Rome's benefactor. He brought order out of a chaotic situation and gave

to Rome a stable government. It was a despotism to be sure, nevertheless when Caesar became master of Rome, Rome became mistress of the world. The domain of Augustus, his successor, extended from the Danube on the North to the Sahara desert on the South, from Spain and Britain in the West to the River Euphrates in the East. In fact this empire was practically co-extensive with the then civilized world and all nations had been brought under a single government.

In what sense is this to be regarded as a preparation for Christianity? In order for a stream to irrigate a given territory its progress over that territory must be unchecked. The same is true of moral forces. If Christianity was to dominate the world the hindrances to its propagation had to be removed. In several important particulars the universal dominion of the Roman empire proved favorable to the introduction of Christianity.

The unification of the world was greatly furthered by the universal dominion of the Roman empire. The middle walls of partition were broken down. In earlier times conquered territory was re-peopled by colonists sent out by the conquerors while the former inhabitants were sold into slavery. Under the regime of Augustus a more liberal policy was pursued. Conquered territories were now incorporated as provinces in the empire and by extending to their inhabitants the privileges of citizenship, the attempt was made to break down the old barriers of racial and national prejudice and fuse all into a common mass. Rome in turn was affected by this process. As the old Roman families died out provincials took their places, and in the process of time it came to pass that even the emperors came from the provinces. Thus divergent elements were amalgamated into one great

empire. So far as the preaching of the gospel was concerned this was a factor of wide-reaching significance. Origen, one of the early Greek fathers of the church thus puts it: "God was preparing the nations for His teachings, that they might be under one prince, the king of the Romans, and that it might not, owing to the want of union among the nations, caused by the existence of many nations, be more difficult for the empire of Jesus to accomplish the task enjoined upon them by their Master when He said, 'Go and teach all nations.'" As a plurality of nations with diverse governments, usages, customs and laws would have been a hindrance to the rapid dissemination of the gospel, so the work of the apostles was greatly facilitated by the unity of the Roman empire.

The universal dominion of the Roman empire brought universal peace. Wars and conflicts had ceased. The doors of the temple Janus at last were closed. Insurrections and local disturbances were speedily crushed. The iron hand of the emperor backed by the veteran legions of Roman soldiery kept all in subjection, for paradoxical as it may seem, peace was enforced by the stern arts of war. It was no accident, therefore, that during the early years of the empire when the world was at peace, the Prince of Peace should have appeared to propagate His peaceful kingdom and to spread abroad His tidings of peace on earth, good will toward men. How impossible it would have been for the Apostle Paul and his co-adjutors to have prosecuted their missionary labors had nation been arrayed against nation or had the currents of international life been storm-tossed by wars and rumors of wars. It was certainly providential for the future of Christianity that it took its rise during a period of universal peace, otherwise it might have perished at

its inception.

Roman law and Roman citizenship were important factors in the unification of the empire. The Romans built up a magnificent system of jurisprudence, which has been an important element in the making of modern civilization and which insured the continuance of their influence long after their mighty empire had passed away. The Roman law, although designed primarily for Roman citizens, was all-pervasive and contributed to the safety of the person and the security of property throughout the empire. In the remotest provinces as well as in the imperial city itself, the citizen was entitled to the protection of Roman law and in accordance with its provisions justice was administered. Those who were not citizens were governed by the local laws and customs of the various provinces, but even here the Roman law was not without its influence, for it played an important part in shaping the judicial administration of the provinces and thus helped to promote the homogeneity of the empire.

Closely connected with the administration of Roman law and the protection which it afforded was the right of Roman citizenship. In early times the privileges of citizenship was enjoyed only by the free inhabitants of Rome, but as time went on and the territory of the empire became more widely extended, gradually the right of citizenship, with some restrictions, was granted to those outside the city. Under Julius Caesar it ceased to be limited to the inhabitants of Italy, and it was conferred not only upon those who dwelt beyond the Po, but upon many communities in Transalpine Gaul and Spain. Succeeding emperors extended the privilege still further until finally it became co-extensive with the empire.

Citizenship could be obtained in many ways; by

military service, by purchase, by favor, and by manumission. When once obtained the privilege descended from father to son throughout succeeding generations, regardless of whether the person was of Roman origin or not. Citizenship brought with it certain rights and privileges which were by no means to be despised. It not only brought the right of suffrage and eligibility to office, but the Roman citizen enjoyed the right to trial before a Roman tribunal, he could not be imprisoned without a formal trial, he was exempt from scourging, and as a last resort he could appeal from a provincial tribunal to the emperor himself.

On several important occasions the Apostle Paul availed himself of the privileges afforded by his Roman citizenship. At Phillipi, where he and Silas had been scourged and imprisoned, the next morning, when the authorities bade them depart in peace, "Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the serjeants told these words unto the magistrates; and they feared, when they heard that they were Romans." At Thessalonica Paul was befriended by the politarchs, and at Corinth he was protected by Gallio, the proconsul, from an attempt on the part of the Jews to prosecute him for preaching the gospel. When he was in peril of his life from a mob of his countrymen at Jerusalem, where he had been seized by the public authorities and was about to be beaten, he asked the centurion who stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" When the centurion reported to the chief captain that Paul was a Roman, immediately he came and asked, "Art thou a

Roman?" "I am." "With a great sum obtained I this freedom," to which Paul replied not without pride, "But I was free born." While in custody of the imperial authorities Paul was protected from the plots of the Sanhedrin, and finally at Caesarea made his appeal unto Caesar. "If," says Farrar, "we have taken the correct view of the latter part of his career, his appeal had not been in vain, and he owed the last two years of his missionary activity to the impartiality of the Roman law."

This is a factor which must be recognized in considering the preparation of the world for Christianity, for under the protecting wings of the Roman eagle the apostles of the new faith were permitted unhindered and in perfect safety to go to the remotest limits of the empire.

## II.

Rome not only united the nations of the world under a single government; she brought the different nations of the world closer together. This was done through war and commerce and navigation. Originally Rome was not a maritime power, but owing to the urgent necessities of the Punic wars the Romans were forced to create a navy. Victorious on land they were no match with the Carthaginians at sea. Taking for a model the hull of a Carthaginian vessel which had been wrecked on the shores of Italy, they constructed quinqueremes, galleys fitted with five banks of oars and equipped with bridges to let down upon the vessels of their foes so that they could fight as effectively on ship-board as on land. With vessels of this type the Romans conquered their enemies at sea. For a long time the Mediterranean was infested

by pirates, who not only preyed upon merchant ships, but even set at defiance the war galleys of the Roman navy. Finally under the leadership of Pompey the pirates were utterly routed. Three thousand vessels were taken and ten thousand men were slain. Freed from these sea robbers who had long interfered with commerce, the Mediterranean became as safe for navigation as the Atlantic is today. Travel and traffic moreover were stimulated by a system of military roads which extended from Rome throughout the empire. These roads were constructed of huge blocks of stone closely fitted together and laid upon a specially prepared foundation. On the Appian Way at the present time may be seen the remains of one of these old Roman roads which was built two thousand years ago. Streams were bridged with massive stone structures, some of which survive to our own time. Over these well-built roads and bridges the traveller could journey from Cadiz in Spain through France, Italy, and on to the cataracts of the Nile, or from the banks of the Danube to the straits of Gibraltar, everywhere at regular intervals finding well-furnished inns to minister to his comfort and hostelries providing accomodations for his horses or beasts of burden. Over these roads marched the legions of Roman soldiers on their way to the distant provinces; on these roads hastened fleet-footed couriers bearing the edicts of the emperor to the remotest limits of the empire; on these roads travelled the caravans of merchants to traffic and make gain; and over these roads at last went the messengers of the cross to preach the gospel of hope and salvation to a sinning world.

This easy means of communication by land and sea proved a great incentive to foreign travel. In fact, a Roman patrician of that period could hardly have been

considered well educated unless he had journeyed to distant cities and had studied under foreign masters. On the other hand, there was a constant influx to Rome from the provinces. The imperial city became truly cosmopolitan. Hither came the Jew from Palestine, the swarthy Arabian from the East, the native African from Numidia, and the tawny haired Teuton from the banks of the River Danube. In its markets the wares of the world were displayed; amber from the shores of the Baltic, tin from Cornwall, precious metals from Spain, wine and oil from Greece, linen and steel from Damascus, woolens from Asia Minor, grain from Egypt, ivory and wild animals from the interior of Africa, and gums, silks, and gems from the far East.

All of these factors helped to bring the world closer together and made even distant cities easy of access for the preaching of the gospel. Never in the history of the world, save at the present time, were the nations of the earth so accessible for missionary effort and propaganda as in the golden age of the Roman empire. Were we to spread before ourselves a map of the ancient world and follow the lines traversed by the Apostle Paul in his missionary journeys and then take into consideration the forces and factors of which we have been speaking and which made possible his tours of evangelism, we could see how divinely the way had been prepared before him and how the events of history had been shaping for the coming of the Son of Man.

### III.

The world was further prepared for Christianity by the measure of religious toleration which was practiced

throughout the Roman empire. Reference has already been made to the manner in which conquered territory became a part of the empire by the process of assimilation and by receiving the privileges of citizenship. To this should be added the fact that as little violence as possible was done to former customs and traditions. New faiths never were forced upon the conquered but the old religions were left intact. For example, the Jews were granted perfect freedom in their religious observances. They were exempted from military duty, from the payment of certain taxes, and could not be compelled to appear in court on their sabbath day.

While the Romans did not attempt to enforce their religion upon conquered peoples, but permitted them to continue their former worship, nevertheless the early laws forbade the introduction into Rome of strange faiths and strange gods. Gradually, however, the attempt to suppress foreign rites and observances ceased. With the expansion of the empire, numerous cults, particularly from the East, gained a foothold in the imperial city spreading thence to various parts of the empire. Toward the close of the second Punic war, upon the prediction of the Sibyls that the enemy thereby would be driven from Italy, the worship of the Phrygian goddess Magna Mater, known also as Magna Dea and Cybele, was introduced into Rome. Thence her worship extended gradually to Africa, to the regions of the Danube, to Spain, Gaul, and Brittany. The wars with Mithradates first brought the Romans into contact with the Persian mystery religion, Mithraism, which spread throughout the empire and long was Christianity's most formidable rival. From Egypt the religion of Isis and Serapis was imported. To these deities Roman emperors erected sanctuaries alongside of the temples

to Jupiter and Vesta. Roman ladies of rank participated in the processions of Isis waving the golden censer, and clad in linen robes, with bared feet, watched the long night through in her temple that they might expiate the sins of their frivolous lives.

The growth of these and numerous other cults led to a mingling of religions, which ultimately was productive of religious unrest. As the old faiths failed to satisfy, men turned to others that were new and discovered to their sorrow that the new were as unsatisfactory as the old. With the multitude of faiths to be found on every side, the question was raised, "Which of these is right?" In the second century Lucian puts these words into the mouth of Damis, one of his characters: "How uncertain is everything which relates to the gods; it is nothing but error and confusion. Some worship one thing and some another. The Scythians sacrifice to a scimeter, the Thracians to Zamolxis, who came to them as a fugitive from Samos; the Phrygians to Mine (morn); the Cylennians to Phales; the Assyrians to a dove; the Persians to fire; the Egyptians to water." After enumerating the various forms of Egyptian worship, he finally exclaims, "How ridiculous, my good Timocles, is such a variety."

There were many who still clung with pathetic intensity to the old faiths, but not a few shared the opinions of Seneca, the Stoic philosopher, who, while believing that the old worship was only a superstition, thought, nevertheless, that it ought to be maintained from motives of public policy: "All that ignoble crowd of gods which the superstition of the ages has collected we will adore in such a way as to remember that its worship belongs rather to usage than to reality. The wise man will unite in all of these observances as commanded by the laws,

not as pleasing to the gods."

As philosophy had produced a state of skepticism and had swept away the foundations for belief among the educated, so this diversity of deities and the mingling of all religions undermined the faith of the uneducated and added to the skepticism of the times. It was a favorable moment, therefore, for the introduction of Christianity with its sublime moral precepts and its answers to the deepest problems of the soul.

The religions of Greece and Rome, moreover, were materialistic, that is, they gave chief attention to the concerns of this present world and scant consideration to the questions of sin, of forgiveness, and the immortality of the soul. As such questions more and more attracted the attention of men, they turned for an answer to the religions of the East, and especially to Judaism. It is true that few of the heathen became converts to Judaism by circumcision, but throughout the ancient world were to be found considerable numbers of persons who were known as Proselytes of the Gate as distinguished from Proselytes of Righteousness who had accepted circumcision. The former were the "devout persons" of whom the New Testament speaks. By renouncing idolatry, by observing the Noachian precepts, and by keeping the Jewish Sabbath they shared in the blessings of Judaism. Then there were still larger numbers of persons who, without becoming proselytes, fasted and prayed, observed the Sabbath, and lighted candles on the Jewish feast days. Consequently throughout the ancient world in all of the important centers of population, wherever Jewish synagogues had been erected or "places of prayer" had been established, were to be found men and women in whose hearts the way had been prepared for the preaching of

the gospel, and of these large numbers, perhaps the majority, became the first converts to the Christian faith.

Thus by the unity of the empire with the protection afforded through Roman law and Roman citizenship, by bringing the nations closer together through roads and traffic ways, and by the mingling of religions resulting in the decay of the ancient faiths, the Roman world was prepared, just as remarkably and perhaps just as divinely, for the gospel of Christ as were the Hebrew and Grecian worlds.

## CHAPTER IV

### THE FULNESS OF TIME

In his Epistle to the Galatians the Apostle Paul used the striking expression "When the fulness of the time was come, God sent forth his son." After studying the remarkable conjunction of events in the preparation for the advent of Christianity in the Hebrew, Greek and Roman worlds, we can appreciate to some extent these words of the great apostle. In addition to the facts already adduced there are yet others which indicate the fulness of the times and to these some attention should now be given.

#### I.

*It was a time of need.* Paradoxical as it may seem the golden age of the Roman empire was not only an age of luxury and splendor, but of poverty and degradation. It was the boast of Augustus that he had found Rome a city of brick and had made it a city of marble. Public buildings, temples, and palaces, theatres, and baths, triumphal arches, bridges, and aqueducts were constructed on a scale of unparalleled magnificence. Equally splendid were the residences of the wealthy. A house covering less than four acres with its gardens was considered small. Extravagance was the order of the day. Pliny, the elder, tells of having seen Lollia Paulina arrayed for a betrothal

feast in a robe covered with pearls and emeralds, the cost of which was forty million sesterces. He also saw Agrippina in a robe of gold tissue. The extravagance of that age was apparent not only in the homes and costly apparel of the rich, but in the banquets which were given for the delectation of the upper classes. Men vied with one another in the cost of these entertainments and often the price of an estate was squandered upon a single meal. Voluptuousness and gluttony were prevalent. Guests at banquets feasted upon such delicacies as the brains of peacocks and the tongues of nightingales. Emetics were made use of to prolong the pleasures of eating. Says Seneca "They vomit to eat and eat to vomit, and do not deign to digest the feasts collected from all parts of the world."

In contrast with the luxury and extravagance of the rich was the poverty and hard fare of the poor. There were no middle classes in the ordinary sense of the term. In the agricultural districts the free population had disappeared. This was due in part to the slaughter of the civil wars. In place of farmers who owned and tilled the soil were the few great land-owners whose bondsmen toiled with fetters on their limbs. The small proprietors who remained were expelled from their homes to make way for the soldiers disbanded from the armies of Augustus. These men seldom made good farmers and being indisposed to toil, their lands soon fell into the hands of speculators, enlarging still further the estates of the great slave-holders until the peasant class of Italy, the strongest support of the Roman empire, had all but become extinct. Labor was held in reproach. Said Cicero, "The mechanic's occupation is degrading. A workshop is incompatible with anything noble." In con-

sequence of the disappearance of the peasant class and the degradation of labor, the free citizens of Rome were made up largely of those who, despising honest toil, lived on the largesses of the emperors, and who were ready to support whatever government would supply them with bread and games.

"At the lowest extreme of the social scale," says Farrar, "were millions of slaves, without family, without religion, without possessions, who had no recognized rights and towards whom none had any recognized duties, passing normally from a childhood of degradation to a manhood of hardship, and an old age of unpitied neglect." It has been estimated that in the empire there were no fewer than sixty million slaves. These unfortunate creatures were destitute of all rights and privileges. Not only were they allowed to possess no property of their own, everything which they had belonging to their masters, but they were regarded as mere chattels, and could be attached for debt. Their testimony was inadmissible in a court of justice except under torture. Marriage was never legalized for them and they were forbidden to profess the religion of their owners. As Seneca said "a slave had no home nor religion." Often they were subjected to cruel and inhuman treatment. It was the judgment of Cato that slaves like beasts of burden should be worked to death instead of being allowed to grow old and unprofitable. He suggested that masters should encourage them to quarrel with each other in order to keep them from forming conspiracies. Columella expressed the opinion that the more intelligent they were, the more frequently it became necessary to put them in chains. Over these chattels their owners possessed the right of life and death. Dimitianus, the praetor, caused a slave to

be crucified who had killed a boar unseasonably in the chase. "This," said Cicero "might, *perhaps*, seem harsh." A slave, who had broken a valuable dish at a banquet when Augustus was present was condemned by his master to be thrown to the fishes. As late as the time of Nero a law was in force that if a master was killed by an unknown hand all of the slaves who slept under the roof at the time should be put to death. The rigor of this law Caius Cassius defended before the Roman senate.

The age of which we have been speaking was not only one of splendor and poverty, it was a merciless and cruel age. Philanthropy as we understand it was unknown. No provision was made for the maimed, the halt, and the blind. There were no hospitals for the sick and the infirm, no almshouses for the poor, no asylums for the insane. Infanticide was common. If parents did not wish to be at the trouble and expense of rearing their offspring they might put them to death, sell them into slavery or expose them to starvation.

Even the amusements reflect the cruelty of that age. Among the most popular forms of entertainment were the gladiatorial combats where slaves or captives were compelled to enter the arena and fight one another to the death or contend with wild beasts made ravenous by hunger. Great amphitheatres were constructed for the purpose and hither flocked multitudes, not only of men but of women and children. The brutal exhibition began with blasts of music. Now and then slaves would rush in to spade up the ground and to sprinkle on fresh sand. Cicero defended a gladiatorial exhibition in which a thousand slaves were slain. The Emperor Augustus had ten thousand men killing one another for sport. In the games of Trajan ten thousand gladiators and eleven

thousand animals participated. In a sea fight which Claudius gave before the Empress nineteen thousand marines were engaged. These were not sham fights, but as Tacitus observed were accompanied by a "great effusion of blood."

It was, moreover, an age of vice and immorality. The most unblushing forms of wickedness went unchallenged. The excavations in the buried cities of Pompeii and Herculaneum have not only revealed the art and culture of that period but have laid bare its shocking vices as well. Seneca said, "All things are full of iniquity and vice. More crimes are committed than can be remedied by force. A monstrous contest of wickedness is carried on. Daily the lust of sin increases; daily the sense of shame diminishes. Casting away all regard for what is good and honorable, pleasure runs riot without restraint. Vice no longer hides itself, it stalks forth before all eyes. So public has iniquity become, so mightily does it flame out in all hearts, that innocence is no longer rare: it has ceased to exist."

Not only was looseness of morals tolerated on the part of the male sex, young and old, but says Döllinger, "No feeling of shame, or apprehension of public opinion, could find place to disturb them. A young man would be told how Cato, the strict censor of morals, meeting a youth coming out of a house of ill fame, expressed his satisfaction thereat; and Cicero declares, in one of his public speeches, that intercourse with prostitutes had at all times, been looked upon at Rome as a thing permitted and uncensured."

In grossness and immorality women were the rivals of the men. Courtesans were respectable members of society. Even Socrates gave advice to one how she

might best prosecute her business so as to make and keep her "friends." "Young women," says Döllinger, "designed for this pursuit received a careful education, such as was denied daughters intended for the married state. Hence the *hetairai* were connected with the arts, the literature, and even the religion of the country, and this gave her a kind of historical importance." In Rome the moral degradation was even greater than in Greece. Women of patrician rank were not satisfied with lovers of their own rank but sought them among gladiators and slaves. "Liaisons in the first homes," says Mommsen, "had become so frequent, that only a scandal altogether exceptional could make them the subject of special talk; a judicial interference seemed now almost ridiculous." In order that they might secure immunity for their wanton practices, women of high birth had themselves enrolled upon the police registers as public prostitutes and so frequent did this practice become that it was necessary to enact laws against it.

Besides this illicit intercourse between persons of the opposite sex, the depths of human perversion and depravity were reached in paederasty, an unnatural vice between persons of the same sex which was shockingly prevalent throughout the Graeco-Roman world. It was practiced without sense of shame by men high in public life, by emperors, statesmen, judges, and military commanders. "In those days," says Döllinger, "formal marriages between man and man were introduced with all the solemnity of ordinary nuptials. On one of these occasions Nero made the Romans exhibit the tokens of public rejoicing and treat his elect Sporus, with all the honors of an empress." The Emperor Hadrian did not hesitate to deify and erect temples to the youth Antinous,

with whom he had consorted in this monstrous manner.

Among the corrupting influences of the time the theatre must be mentioned. Cyprian describes the evil in his day: "In the mimes, moreover, by the teaching of infamies, the spectator is attracted to reconsider what he may have done in secret, or to hear what he may do. Adultery is learnt while it is seen; and while the mischief having public authority panders to vices, the matron, who perchance has gone to the spectacle a modest woman, returns from it immodest. . . . They picture Venus immodest, Mars adulterous; and that Jupiter of theirs not more supreme in dominion than vice, inflamed with earthly love in the midst of his own thunders, now growing white in the feathers of a swan, now pouring down in a golden shower, now breaking forth by the help of birds to violate the purity of boys."

Divorce was alarmingly prevalent. Marriage was held in little esteem. "As for divorce," says Tertullian, "they long for it as though it were the natural consequence of marriage," while Juvenal affirmed that "they allow themselves to be divorced before the nuptial garlands have faded." "There is not a woman left," says Seneca, "who is ashamed of being divorced, now that most of the high and distinguished ladies count their years, not by the consular fasti, but by the number of their husbands, and are divorced in order to marry, and marry in order to be divorced." "Whoever has no love affairs is despised." The marriage relation was dissolved on the slightest pretexts and for the most trifling reasons.

"Caius Sulpicius," says Döllinger, "divorced his wife because she had gone into the street without a veil; and Q. Antistius his, for speaking confidentially in public to one of his freemen. P. Sempronius Sophus repudiated

his wife for going into the theatre without his knowledge; and Paulus Aemilius, the conqueror of Perseus, put away his wife without assigning a reason of any kind. And how stood matters with Cicero's contemporaries? He himself separated from his first wife, in order to take a wealthier; and from his second because she was not sufficiently sorry for his daughter's death. The stern moralist Cato divorced his first wife Atitia, who had borne him two children, and gave up his second Marcia, with her father's consent to his friend Hortensius, and wedded her again after his death. Pompey put away Antistia, in order to connect himself with Scylla, whose stepdaughter Aemilice he espoused and she had first to be separated from her husband Glabrio, by whom she was pregnant at the time. After her death he took Mucia whom he divorced in like manner to enable him to marry Caesar's daughter Julia. Wives on their part, also, took to getting divorced from their husbands, on no ground whatever but their own fancy, though custom required of the wife to tolerate her husband's debaucheries; and the sin of adultery in Rome, as among other nations in general was only laid upon the wife; the only exception being when a husband seduced the wife of another, in which case the man was regarded as an adulterer."

That Jesus Christ came in a time of need receives emphasis from the fact that all other means to lift men from the depths of vice and degradation to a higher moral level had failed. Not only was the world sunk in wickedness and sin, but as time passed, conditions waxed worse and worse.

Judaism had failed. The race had indeed performed a mighty mission in keeping alive a faith in Jehovah as the one true God together with its hopes and aspirations

for a messiah who should come. While throughout the ancient world there were considerable numbers of converts from heathenism who were classified as devout persons or Proselytes of the Gate, and many more who in secret adored the God of Israel, Judaism was lacking in those elements of universalism which were necessary to adapt it to the needs and conditions of all mankind. The Hebrews were narrow, intolerant, and exclusive. In their estimation they were God's anointed, His chosen people, and in a peculiar sense Jehovah was their God. All other races were beneath them, consequently Judaism could not grip the hearts and consciences of men. Notwithstanding its lofty monotheism and its sublime ethical standards, Judaism had no gospel of hope and salvation for a sinning world.

Paganism had failed, and there is small cause for wonder, since paganism consisted of a deification of the forces of nature, and all of the gods and goddesses, in whom those forces were personified, were but superhuman beings with all of the passions, the vices, and the weaknesses of men. It is a philosophical fact that men become like the objects of their worship. If men worship that which is high and holy and good, they partake in their characters of that which is high and holy and good, but if they worship that which is low and debased their morals become low and debased. How then could the morals of the pagan world be elevated when Hercules was a gladiator, Mercury a robber, Jupiter a debauchee, and Venus a courtesan? In the writings of Terrence an adulterer pleads the example of Jupiter as an excuse for his own misconduct: "If a god does it, why should not a man?" "If I could catch Aphrodite," exclaimed Antisthenes, a friend of Socrates, "I would pierce her

through with a javelin, she has corrupted so many of our modest and excellent women." In the year 189 B.C., the consuls were obliged to suppress the Bacchanalian orgies because of the debauchery, murders, and other crimes involved. Livy tells of a certain Praetor who, in a single year, condemned to death three thousand persons on the charge of poisoning, their crime being the outgrowth of their religion.

The whole tendency of paganism was to plunge men deeper and deeper into iniquity and shame, but the mingling of religions fostered by the Roman toleration loosened the bonds of paganism through the skepticism and uncertainty to which it led. Paganism to be sure did not altogether lose its hold upon the masses and many there were who still clung with fanatical devotion to the old faiths. Nor were there wanting serious-minded men like Plutarch who at a little later time sought to revive the ancient faiths and make them a vital force in the world. But a moribund paganism could not be revived, and the hopelessness of the ancient world found expression in the sneer of the Roman procurator "What is truth?"

Philosophy had failed. It uncovered the fallacies of the ancient faiths but had nothing satisfactory to offer in their stead. The last words in the ancient philosophy were Epicureanism and Stoicism. The former sought to escape unhappiness by the economy of indulgence and the suppression of desire. "The aim and end of all action," said Epicurus, "is that we may neither suffer nor fear; when once this end is realized, all the temptation of the soul subsides, for animal nature then has no need to satisfy, nothing is wanting to the full completion of the good, whether of body or soul. For we want pleasure

when we feel pain at its absence; when we feel no pain we want no pleasure. It is for this reason that pleasure is the beginning and end of a happy life." He was careful to define pleasure as "*the absence of pain in the body and trouble in the mind.*" For it is not in drinking and revellings, nor tables loaded with dainties which beget the happy life, but *sober reasoning* to discover what must be sought and avoided, and why, and to banish the fancies that have most power over men's souls." Notwithstanding the lofty virtues of its founder, this school, in the days of the empire, had degenerated into a philosophy of sensuality and self-indulgence. Its motto was "Eat, drink and be merry, for tomorrow ye die." Its creed was materialistic, ignoring God and denying the immortality of the soul. Its disciples contended that a "man must not aim to be a brave warrior, an orator, a public man or a magistrate, he must be content to enjoy life."

On the other hand Stoicism taught its disciples to accept things as they are. "What can be better for us who have received a rational nature than reason. . . . All things, therefore, are to be made light of and borne with a tranquil mind." Man was to do his best in the circumstances in which he was placed. He was to play well his part and leave the rest to take care of itself. Everything was ruled by fate. Seneca, perhaps the best representative of this school, said *Fata nos ducunt*, "The fates are our leaders." If a man found the current of life too strong for him, Stoicism counseled death. "Against the ills of life," said Seneca, "I set the boon of death." Thus while Epicureanism taught men that the way to overcome the ills of life was by self-indulgence, Stoicism taught them to escape these ills by suicide. Neither of

these systems, therefore, was capable of lifting men to a higher plane of life and duty.

In view of these facts it was a striking providence that Jesus Christ should have come into the world in an age of need and at a time when Judaism, paganism, and philosophy had culminated in their failure to lift men from the depths of infamy, shame and sin into which they had fallen.

## II.

*It was a time of expectation.* The messianic hopes of the Jews had grown in intensity with the passing of the years. Scattered as they were throughout the whole world it would appear neither strange nor surprising if these hopes had made some impact upon the nations among whom they were living. This indeed proved to be the case and everywhere a spirit of expectation was prevalent. Suetonius says, "The idea has spread through the East, that it was decreed by the fates, that the dominion of the world was to pass to men sprung from Judea." Tacitus speaks of a similar belief "that the East would renew its strength, and they that go forth from Judea should be the rulers of the world." It is said that when the Roman legions, which Titus lead against Jerusalem, looked on the city which they had come to destroy, they regarded it with superstitious awe, and some of the soldiers deserted because of a belief that some extraordinary divine aid was to be given to the city.

In certain of the Sibylline prophecies as known at Rome the birth of a divine child was foretold at whose coming a new era of the world, a better order of things, a golden age was to be ushered in. Falsely attributing

this prophecy to the son of Asinius Pollio in the Fourth Eclogue, Vergil sings:

"Come, claim thine honors, for the time draws nigh,  
Babe of immortal race, the wondrous seed of Jove!  
Lo, at thy coming how the starry spheres  
Are moved to trembling, and the earth below,  
And wide-spread seas, and the blue vault of heaven!  
How all things joy to greet the rising age!"

Inasmuch as these words were not fulfilled in Pollio's son; they have long been regarded as one of the unconscious prophecies of heathendom, foreshadowing the coming of the Son of Man.

Speaking of the expectations of the age to which we have been referring M. Havet, an adverse critic of Christianity, said: "There was a prevailing idea that the end of the world was at hand. With this idea of destruction was blended that of a new beginning, and this predominated in the spirits that sought hope to cling to. These asked and waited for a Savior."

In such an age as this Christ Jesus came into the world in fulfillment of the hopes and expectations of men as the Redeemer of mankind.

### III.

*It was a time when all things were ready.* We have now reached a point where we may summarize the results of our studies. *First.* There was a nation widely scattered which had been schooled in the knowledge of Jehovah as the one true God and which was looking for

a Messiah who should come for the redemption of the nation. This people, together with the proselytes and adherents which had been won were as prepared soil for the seeds of divine truth which Jesus came to implant in the hearts of men.

*Second.* The world was at peace and all nations were under the rule of a single government. A system of military roads and traffic ways upon the seas made even the most distant parts of the empire easily accessible for the preaching of the gospel, while the measure of protection afforded by the Roman law and the privilege of Roman citizenship enabled the apostles and evangelists of the new faith to journey in all directions in peace and safety.

*Third.* A universal language, into which the Old Testament had already been translated was available and this language enriched with terms of an ethical and religious content afforded a vehicle of expression for the truths of the gospel so that where the disciples of Jesus went their message proclaimed in the Greek tongue could be readily understood.

*Fourth.* The influence of philosophy and the intermingling of different religions from all sections of the world had so undermined the old faiths as to leave the world to a considerable extent without a religion. Says De Pressence, "The juxtaposition of all the gods in the world in the Roman pantheon, imperils all. If they had really possessed the intelligence with which popular superstition credited them, they would have found it even more difficult than did the augurs, to look in each other's face without laughing, for the very co-existence of so many supreme gods was fatal to the authority of each."

That mysterious voice, which according to the poetic legend given by Plutarch, sent far over the sea the mournful cry, 'Great Pan is dead,' was a voice that came from the depths of men's hearts. It was the voice of unbelief proclaiming the end of paganism. The oracles were silent. 'They are no more as formerly,' says Plutarch again; 'in all the sacred groves, silence and sadness reigns.'"

It is a significant fact, moreover, and one to which we have not adverted hitherto, that with the decadence of paganism and the religious unrest which followed, a tendency towards monotheism developed, a vague and shadowy monotheism to be sure, but which none the less discloses the preparedness of the ancient world for the preaching of the gospel. As M. Boissier says: "It was Christianity which gave full satisfaction to all the vaguely felt needs of humanity which none of the old religions fully met. Christianity probably would not have spread so rapidly a century earlier when Cicero was winning the applause of the crowd by such words as these, 'Do not think that a god falls down upon us from heaven, and that, as on the stage, he comes to mingle and converse with men.' A God ~~thus~~ coming down from heaven for the salvation of men was the very God men were looking for. It was well that he should be born in such a time of religious agitation; it was better still that this agitation had hitherto led to only incomplete results."

At such a time as this when all things were ready there appeared in the wilderness of the Jordan valley a prophet like unto Elijah, who was as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," who came saying, "Repent ye:

for the kingdom of heaven is at hand." To the baptism of John there went one day a young Galilean, of whom the Baptist had foretold, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." This was he "of whom Moses in the law and prophets did write, Jesus of Nazareth, the son of Joseph," for "when the fulness of the time was come God sent forth his Son."

Book II.

THE PRESERVATION AND TRIUMPH  
OF CHRISTIANITY

## CHAPTER I

### THE GREAT TEACHER OF NAZARETH

Jesus of Nazareth, who has affected human history as no other character has ever done, was born in Bethlehem of Judea during the reign of Caesar Augustus. He was reared in a humble carpenter's home in the little village of Nazareth in Northern Galilee. Aside from a single incident his early life was passed in obscurity. According to a well founded tradition, however, he learned the carpenter's trade and wrought in the shop of Joseph, his foster father, who is believed to have died during the early manhood of Jesus. At about the age of thirty, having been baptized by John, the prophet of the wilderness, Jesus entered upon the work of preaching, teaching, and healing the sick in the cities and villages of Galilee, Judea, and Samaria. The number of His disciples was never large, but His mighty works, the fearlessness of His message, and His popularity with the common people provoked the hostility of the scribes and chief priests who by bribery compassed His betrayal and caused Him to be arraigned before Pontius Pilate, the Roman Procurator by whom He was condemned to be crucified on Calvary. Taken down from the cross His bruised and mangled body was laid away in a rock-hewn sepulchre, but three days later He appeared to His disciples "to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them

forty days, and speaking of the things pertaining to the kingdom of God." At the expiration of that time "he was taken up; and a cloud received him out of their sight." These, in brief, constitute the known facts in the life of Jesus of Nazareth.

## I.

The dignity and purity of His life, the loftiness of His message, and the sublimity of His death have given to the great teacher of Nazareth a place in history which is shared by no other. As von Ranke has said, "More guiltless and more powerful, more exalted and more holy, has naught ever been on earth than His conduct, His life and His death; the human race knows nothing that could be brought, even afar off, into comparison with it." Jesus Christ confessedly is the one stainless character in history. Followers He has had but rivals never. Who among the sages and prophets, the poets and philosophers of the past could say as Jesus said, "which of you convinceth me of sin?" Could Socrates, or Buddha, or Mohammed? As lofty as were His teachings, Socrates, as if conscious of his own defects, counselled men to look within and not to himself. At the age of twenty-nine Buddha felt constrained to break away from a life of self-indulgence, and, forsaking his wife and infant son, entered upon a long course of self-discipline in order to attain to enlightenment. Although claiming divine authority for his "revelations" Mohammed claimed no sanctity for himself, while in the Koran may be found sufficient evidence of his moral unworthiness. In the Bible such characters as Moses, David, and Isaiah acknowledge their shortcomings and confess not only their faults but

their sins. Throughout the Christian ages there have been saintly characters whose lives are worthy of emulation, but their sanctity shone with a borrowed light and merely reflected the excellencies which were in Jesus. In its sinlessness His life was absolutely unique.

That Jesus was "separate from sinners" is evident *first* from His own self-consciousness. His whole attitude reveals the fact that in this respect He stood apart from all other men. All others have been ready to acknowledge themselves sinners, but in Him was neither sin nor moral flaw. He taught His disciples to pray "forgive us our debts as we forgive our debtors," but He offered no such prayer for Himself. In Him we find no tear of penitence, no prayer for pardon. His victory over the temptations of life was so complete that He could exultingly say, "Be of good cheer, I have overcome the world." His fellowship with the Father was so perfect that He could say, "I do always those things that please him."

Not only was Jesus conscious of no moral unworthiness in Himself, but He regarded Himself as sufficient for the moral needs of others. This appears in such statements as "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "If any man thirst, let him come unto me, and drink." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "I am the

way, the truth, and the life: no man cometh unto the Father but by me."

*Second.* The sinlessness of Jesus stands out prominently in the teachings of His disciples. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Who did no sin, neither was guile found in his mouth." "And ye know that he was manifested to take away our sins; and in him is no sin." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Not only have we these statements scattered throughout the epistles dogmatically setting forth the sinlessness of Jesus, but the whole tone of the gospels gives the impression that in Him was no sin at all. The truthfulness of the character portrayed in the gospels cannot be disputed. John Stuart Mill, who had no special predilection for Christianity, said, "Who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncracies were of a totally different sort; and still less the early Christian writers."

Jean Jacques Rousseau says even more emphatically: "Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears no mark of fiction. On the contrary the history of Socrates, which no one presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty without obviating it. It is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors

were incapable of the diction, and strangers to the morality contained in the Gospels. The marks of its truth are so striking and inimitable that the inventor would be a more astonishing character than the hero."

*Third.* Besides the self-consciousness of Jesus as to His freedom from sin and the testimony of His most intimate friends, the disciples, we have the witness of His enemies. With all their hatred and malice it is remarkable and significant that they never accused Him of a single infraction of the moral law. The only testimony adduced against Him before the Jewish Sanhedrin was perjured testimony, and when He acknowledged Himself to be the Christ, whom they should see hereafter sitting upon the right hand of power and coming in the clouds of heaven, they adjudged Him guilty of blasphemy. So palpably false were the charges preferred against Him before the judgment seat of Pontius Pilate that after listening to the testimony and weighing the evidence, he rendered his verdict "I find no fault in this man." This is the verdict of the ages. Nineteen centuries of the most careful scrutiny and the most searching investigation have not availed to alter it in the slightest particular. Jesus Christ stands apart from all others as the one stainless character in history.

## II.

The teachings of Jesus of Nazareth are fully as remarkable as His character and life. Nineteen centuries have elapsed since He walked among men, but not yet has the world outgrown His teachings, nor will it outgrow them for the influence of Jesus as a teacher is perennial and renews itself with each new generation.

If Judaism was in any sense a preparation for Christianity as our previous studies have led us to believe, then we should expect to find some close and vital connection between the teachings of Jesus and those that went before. This is precisely what we do find, but with this difference that in the teachings of Jesus the bud has blossomed into the flower with all of its fragrance and beauty.

The messianic aspirations and expectations of the Hebrews were racial and national. They looked for a messiah who should sit upon a royal throne and reign over an earthly kingdom. Jerusalem was to be his capital and all the nations of the earth were to be brought under his sway. In the glories of his kingdom the children of Israel, as the chosen people, were to be the especial objects of God's favor and blessings. The triumph of the messianic kingdom meant the defeat and humiliation of the Gentiles. They might share in the glories of that kingdom but only as subjects and tributaries. In a guarded way and as a rule only to those with whom He was on terms of deepest intimacy did Jesus speak of Himself as the Messiah that was to come. He had much to say about the "kingdom" but it was a "kingdom" of righteousness and truth into which all men might enter regardless of birth or nationality. The seat of this "kingdom" was not in Jerusalem or its temple but in the hearts of the pure and humble, for His "kingdom" was not to be an earthly kingdom such as the Jews hoped and longed for. It was to be a spiritual "kingdom," a "kingdom not of this world."

In His teachings He revealed the Fatherhood of God. It is true that in the Old Testament there are certain passages which foreshadow the divine Fatherhood, but

in studying the Old Testament we are apt, even though it may be unconsciously, to read back into its teachings conceptions which we have borrowed from the New. So with the teachings of the prophets when we carefully analyze them we see how far short they fall of the full idea of God's Fatherhood. In the simple yet graphic parable of the Prodigal Son, Jesus presents a truer picture of God as a loving Father than is to be found in the combined teachings of the prophets of Israel. The term Father, Jesus applies to God exclusively and continuously. He speaks of Him not only as "my" Father but "our" Father and "your" Father. He is a Father who sympathizes with human weakness and sorrows over human sin, who shares our sorrows, who bears our burdens and perplexities, and who cares for the souls of men. He is ever ready to receive and welcome his erring but penitent children and give them full forgiveness for their sins. Such a picture of the Divine Father as Jesus unfolds we instinctively recognize as the true one, and wherever presented it is accepted generally as the only adequate conception of God.

A correlative of the Divine Fatherhood is that of the brotherhood of man. If God is our Father then it follows that all men are our brethren and we are under obligation to love them. This Jesus teaches emphatically in his declaration "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." In his parable of the good Samaritan he clearly teaches that the claims of humanity transcend those of race or creed, while in his Sermon on

the Mount he inculcates a love even for our enemies: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;" and he gives the reason "that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

We find in the teachings of Jesus the germ, at least, of a theory of the atonement. He placed strong emphasis on the value of vicarious sufferings: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. . . . For God sent not his Son into the world to condemn the world; but that the world through him might be saved." "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." At the last supper, of the cup He said, "This is my blood of the new testament, which is shed for many for the remission of sins." Without attempting to formulate a theory of the atonement, we may say that in the teachings of Jesus as well as those of His early disciples there was a vital connection between His death on the cross and the forgiveness of sins.

Jesus gave to the world a clear and well-defined hope of immortality. This was true of none of the great

teachers of the past. It is true that throughout all ages there have been whispers of immortality which breathed forth the longings and aspirations of the human heart for a life beyond the grave but they were only whispers vague and ill-defined. But in decided contrast with all of the teachings of the past were the reassuring words of Jesus: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

The hope of immortality inculcated by Jesus was strengthened and confirmed by His triumphant resurrection from the dead. The story of His resurrection bulks large in the all too brief accounts which we have of His short career. That story can not be dismissed with a sneer. An exhaustive study of the evidence would be beyond the scope of our present purpose. That His early followers believed implicitly in His resurrection cannot be doubted. No other explanation will account for their change in attitude. The crucifixion of Jesus had left them hopeless and bewildered. They were as sheep without a shepherd. Three days later something happened which transformed them from a state of abject despair to one of jubilant hope and triumphant courage. Henceforth they declared and for that declaration they were ready to lay down their lives, that they had seen Jesus and had been

shown the wounds in His hands and feet. We can account for the clearness and definiteness of their testimony on this point only on the ground that to them the resurrection of Jesus was an actuality which nothing could gainsay. It was this conviction of the reality of the resurrection of Jesus which gave to the early church its strong assurance of immortality.

To a world which was sunk in wickedness and sin, a world whose ancient faiths and philosophies led to naught but despair, and a world in which the hope of immortality was fast ebbing away, the teachings of Jesus so unlike anything which they had ever heard before, came with marvelous inspiration, hope, and power, like a healing balm to the sick and faint, like a cooling, refreshing draught to those who were athirst.

### III.

The methods of which Jesus made use in committing His gospel to the world were unique. He did not attempt to formulate His teachings into a system of philosophy, He did neither commit them to writing, nor did He institute any formal organization for their propagation, the early churches being purely voluntary associations with the loosest possible organization. Instead He gathered about Him a little company of men, who for the most part were from the humblest classes of society and were unlearned so far as the knowledge of this world is concerned, and these men He so impressed with His teachings and so imbued with His personality and spirit, that after His death, resurrection, and ascension, they went from community to community repeating His words and telling the simple but touching story of His life,

so pure and spotless, so victorious over temptation, so filled with deeds of service, self-sacrifice and love; of His humiliation, suffering and death, together with His triumphant resurrection from the dead and His ascension to the Father on high. It was the repetition of this story, especially of His sacrificial death upon the cross, which, though it was "unto the Jews a stumbling block, and unto the Greeks foolishness," made the gospel, nevertheless, so great a power among men. In thus committing to the world His teachings, Jesus recognized the difficulties which would be encountered and so He promised no easy way to His disciples. On the contrary He warned them of what they might expect: "Behold, I send you forth as sheep in the midst of wolves: . . . But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. . . . And ye shall be hated of all men for my name's sake: . . . Think not that I am come to send peace on earth: I came not to send peace, but a sword. . . . And he that taketh not his cross, and followeth after me, is not worthy of me."

He plainly intimated to them that His "kingdom" was to come by no sudden and mighty upheaval but would unfold through the orderly and gradual processes of development, saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." It

is in this way precisely that Christ's "Kingdom" has grown and still is growing among men. Throughout all ages the repetition of the story of His life has quickened the hearts of men and has called forth their enthusiastic devotion. This process will continue until "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," for as Ernest Renan has said, "Whatever may be the surprises of the future, His worship will grow young without ceasing, His story will call forth tears without end, while coming ages will proclaim that among the sons of men there is none born greater than Jesus."

## CHAPTER II

### THE RAPID GROWTH OF EARLY CHRISTIANITY

The growth of Christianity in the ancient world has been one of the marvels of history. Throughout the ages no faith has extended itself so rapidly and in many respects so quietly as this faith. This seems all the more remarkable when we take into consideration the means employed, the opposition encountered and the methods made use of for the accomplishment of this purpose.

Jesus of Nazareth did not commit the task of propagating His teachings and principles to the learned, the wealthy, or the influential. On the contrary He selected for that purpose a little group of very humble and ordinary men, artisans, fishermen, and publicans. These men were not cast in heroic mold. On the night of His betrayal they all forsook Him and fled. Peter, the boldest of them all, cowered before a maid servant and when accused of being one of Jesus' disciples promptly denied it with an oath.

They were not men of learning and scholarship. Instead it was contemptuously said of them that "they were ignorant and unlearned men." Saul of Tarsus, who afterwards joined them and had enjoyed the advantages of the schools was confronted with the charge "Paul, thou art beside thyself, much learning hath made thee mad."

They proclaimed unpopular doctrines. The Jews were

decidedly exclusive. They believed themselves to be a favored race, the chosen people of Jehovah, and were inclined to look with indifference if not contempt upon all other peoples. Yet the disciples of Jesus openly proclaimed a doctrine of salvation for all mankind and declared that God is no respecter of persons.

In the midst of the luxury and licentiousness of the pagan world Christianity preached a rigid and austere morality. Paganism imposed practically no restraint upon any form of fleshly indulgence. The most unblushing forms of wickedness went absolutely unchallenged, while the grossest sensualism was sanctioned by the religions of that day. In contrast with the flaunting vices of the ancient world Christianity preached the doctrine of repression and self-denial. Over against the multitude of deities then worshipped, Christianity taught that there was but one God, the Father of all mankind, omnipotent and supreme.

The Christian doctrine of a crucified Redeemer was particularly offensive. Saint Paul said, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." The Jew expected a messiah who should reign as a king and not the victim of the cross, while to the Gentiles the Jews were an obnoxious folk, and the idea that a crucified Jew should be worshipped as God and received as the redeemer of mankind seemed not only absurd, but deserving of the utmost contempt.

In making its conquests Christianity was obliged to encounter the opposition of faiths most ancient and religions which had long been established. The roots of Judaism reached far back into the past. In its magnificent temple at Jerusalem sacrifices were offered up with imposing pomp and ceremony. In practically all of the

centers of population throughout the then civilized world synagogues had been erected for the worship of Jehovah and the exposition of the law and the prophets. Although Christianity was the child of Judaism it was repudiated by the parent faith and in Jerusalem its followers were forbidden to teach or preach in the name of Jesus. Stephen and others were put to death, while persecution compelled great numbers of Christians to flee for their lives from the city. Throughout the imperial domains the first and chiefest opponents of the new faith were Jews, who sought in every way to discredit Christianity and stay its progress.

But if Christianity was persecuted of the Jews, what chance did it have against the paganism of the ancient world with its splendid and costly temples, the multitude of its priests and vestals, firmly intrenched as it was in the thought and customs of that day, permeating and dominating every phase of life and social activity—the home life of the people, domestic customs, marriages, births, and deaths; their amusements, the celebration of public festivals, the gladiatorial combats in the arena, the chariot races in the circus, the athletic contests in the stadium, the tragedies and comedies of the theatre; their pursuits and occupations; trade and commerce; the affairs of state; the administration of justice; the expeditions of warriors on land and sea—in fact practically everything was touched and colored by paganism, which was a part of the warp and woof which entered into the fabric of ancient society.

How could Christianity, feeble in numbers, made up of people destitute of all influence, meeting in private houses and out of the way places, with little to attract and much to repel, hope to supplant Judaism, or loosen

the hold which paganism had upon the ancient world? When Paul made his appeal to Caesar, he was greeted at Rome by a deputation of Jews, who referring to Christianity, said, "As concerning this sect, we know that everywhere it is spoken against." This was the universal attitude. No one had a good word to say for Christianity. But the fact remains that within three centuries Christianity had not only permeated but had actually triumphed over the ancient world.

## I.

The expansion of Christianity began on the day of Pentecost, when under the preaching of a single searching sermon by the Apostle Peter three thousand persons were converted. From that day the growth of the church seems to have been uninterrupted until the persecution which arose over the stoning of Stephen compelled many of the adherents of the new faith to leave Jerusalem. Even that proved to be a means for the further spread of the gospel, for we are told that "they that were scattered abroad went everywhere preaching the word." Indirectly this persecution was a means of giving to the early church its greatest genius, its most outstanding personality, Saul of Tarsus, afterwards known as Paul, the apostle, a man of the necessary breadth and liberality to give the gospel to the Gentile world. To the Apostle Paul, more than to any other of the early Christians is this religion indebted for its world-wide influence. In nearly all of the centers of the ancient world he laid the foundations of the church and through his activities the influence of Christianity was disseminated far and wide. Of his work in Antioch it was said that "the

word of the Lord was published throughout all the region." When he went to Thessalonica complaint was made that "these men who have turned the world upside down, are come hither also." That statement was made less than a quarter of a century after the crucifixion of Jesus, and yet it shows how wide-reaching in the estimation of its enemies the influence of Christianity had already become. At Ephesus, a few years later, an uproar was made by an anti-Christian mob over the preaching of Paul and one of the charges made against him was "moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands." In his epistle to the Colossians, the apostle, referring to the wide-spread influence of the gospel, said, "Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you. . . . which was preached to every creature which is under heaven."

Objection might be made to these statements on the ground that they are found in Christian documents, and hence are not without bias. This testimony, however, is corroborated in a remarkable way by Tacitus, the Roman historian, in his references to the Neronian persecution when he speaks of those who had suffered martyrdom as an immense multitude (*multitudo ingens*). Clement of Rome, a contemporary of the apostle, referring to the same thing, speaks of "a great multitude of the elect, who having through envy endured many indignities and tortures, furnished us with a most excellent example." When and by whom the church at Rome was founded we do not know, but in the imperial city as elsewhere Christianity had been planted and at an early date had

attained to numbers and influence, for in his Epistle to the Romans the Apostle Paul says that their "faith is spoken of throughout the world." What lends authority to these statements is the fact that if the Christians had at this time been an obscure sect and few in numbers they never would have attracted the attention of the emperor, so much so, that in order to shift the responsibility for the burning of Rome, he laid the charge at their doors.

During the century or two following the apostolic age there is abundant evidence to establish the remarkable growth and influence of Christianity. In a letter written about 112 A.D. to Trajan, the emperor, Pliny, the younger, who at that time was governor of Bithynia and Pontus, complains that the heathen temples were almost deserted, that the "sacred rites" had for a long time been interrupted, that purchasers for sacrificial victims could scarcely be found (*rariissimus emptor inveniebatur*). It was a source of perplexity to know how to deal with the "Christians, for he says: "it appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these persecutions, which have already extended, and are likely to extend, to persons of all ranks and ages and even both sexes. In fact this contagious superstition is not confined to the city only, but has spread its infection among the neighboring villages and country."

Some years later (between 135 and 163 A.D.) Justin Martyr, one of the earliest Christian apologists, in his "Dialogue with Trypho, the Jew" says, "For there is not one single race of men, whether barbarians or Greeks, or whatever they may be called, nomads, or vagrants, or herdsmen dwelling in tents, among whom prayers and

giving of thanks are not offered through the name of the crucified Jesus."

By this time Christianity had made enormous progress, especially in the East. In Armenia it had already become the dominant religion. In Edessa, Abgar Bar Manu, King of Osroene, had embraced the Christian faith, and was the first monarch to have stamped upon his coins the Christian insignia of the cross. In some parts of Asia Minor Christianity constituted a half, or even a majority of the population. In Egypt, and in Africa the Christians had become numerous, especially in the vicinity of Alexandria and Carthage. But the new faith was by no means confined to the East for rapid progress had been made in the West, not only in Greece and Italy, but even in Gaul and Spain.

Irenaeus, who was bishop at Lyons in Gaul from 177 to 202 A.D., says: "The church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith." Elsewhere he says, "Although the languages of this world are dissimilar, yet the import of the tradition is one and the same. For the churches which have been planted in Germany do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Lybia, nor those which have been established in the central regions of the world."

Clement of Alexandria, who wrote about the same time, in contrasting the gospel with philosophy, says: "The philosophers chose to teach philosophy to the Greeks alone, and not even to all of them; but Socrates to Plato and Plato to Xenocrates, Aristotle to Theophrastus, and Zeno to Cleanthes, who persuaded their own followers

alone. But the word of our teacher remained not in Judea alone as philosophy did in Greece; but was diffused over the whole world, over every nation, and village, and town, bringing already over to the truth, whole houses, and each individual of those who heard it by himself, and not a few of the philosophers themselves."

Tertullian, a presbyter of the church at Carthage in North Africa, a little later, in his "Address to Scapula" writes "though our numbers are so great,—*constituting of all but a majority in every city*—we conduct ourselves so quietly and modestly." In his "Apology" he says: "The outcry is that the state is filled with Christians,—that they are in the fields, in the citadels, in the islands; they make lamentation, as for some calamity, that both sexes, every age and condition, even high rank, are passing over to the profession of the Christian faith." Elsewhere in the same writing he says: "We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum,—we have left nothing to you but the temples of your gods." In his "To the Nations" he writes: "Your constant cry is that the state is beset (by us); that Christians are in your fields, in your camps, in your islands. You grieve over it as a calamity that every sex, every age—in short, every rank—is passing over to us."

In his "Answer to the Jews" Tertullian asks: "Upon whom else have the universal nations believed but the Christ who has already come? For whom have the nations believed—Parthians, Medes, Elamites, and they that inhabit Mesopotamia, Armenia, Phrygia, Cappadocia, and they that dwell in Pontus, and Asia, and Pamphylia, tarriers in Egypt, and inhabitants of the region of Africa

which is beyond Cyrene, Romans and sojourners, yes, and in Jerusalem, Jews, and all other nations; for instance, by this time, the varied races of the Gaetulians, and manifold confines of the Moors, all the limits of Spain, and the diverse nations of the Gauls, and the haunts of the Britains (inaccessible to the Romans, but subjugated to Christ), and of the Sarmatians, and Dacians, and Germans, and Scythians, and of many remote nations, and of provinces and islands many, to us unknown, which we can scarce enumerate? In all of which places the name of the Christ who is already come reigns as of Him before whom the gates of all cities have been opened, and to whom none are closed, before whom iron bars have crumbled, and brazen gates have opened."

These statements were addressed not to Christians but to the opponents of Christianity, and after making due allowances for what some regard as Tertullian's florid rhetorical style, a sufficient residuum remains to enable us to realize how wide-reaching the influence of Christianity had become at about the commencement of the third century of the Christian era.

Origen, the Alexandrian scholar and head of a famous Catechetical School, who wrote "Against Celsus" about a half century later, quotes these words from that relentless critic of Christianity: "Christians at first were very few in number, and held the same opinions; but *when they grew to be a great multitude* they were divided and separated, each wishing to have his own individual party, —for this was their object from the beginning." This involuntary testimony of an opponent who was seeking to tear down Christianity, Origen corroborates as follows: "That Christians at first were few in number, *in comparison with the multitudes which subsequently became*

*Christians*, is undoubted; and yet all things considered, they were not (even then) so very few." Thus we find it conceded both by the foes as well as the friends of Christianity that at that time its adherents were numerous.

By the end of the third century of our era the name of Christ was honored from India in the East to Britain in the West. All of the countries about the Mediterranean were filled with Christians. Eusebius, the father of church history, writing of the state of Christianity prior to the great persecution under Diocletian, says: "Who could describe those vast collections of men that flocked to the religion of Christ, and those multitudes crowding in from every city, and the illustrious concourse in the houses of worship?" A few years later Maximin, the emperor of the East, in ordering the persecutions to cease writes to the governors that the emperor "had seen that almost all men were abandoning the worship of the gods, and attaching themselves to the party of the Christians."

Thus from obscure beginnings in the remote and insignificant province of Judea Christianity had waxed strong until it had dominated the great Roman empire and that too, as we shall see in a subsequent chapter, in the face of persecutions which were calculated to obliterate Christianity from the face of the earth.

## II.

During the period under consideration Christianity had not only extended throughout the entire Roman empire, but it had pervaded all classes and conditions of society. The impression has prevailed that early Christianity was confined almost exclusively to the lower classes. For example Gibbon insinuates that the new sect was "almost

entirely composed of the dregs of the populace — of peasants and mechanics, of boys and women, of beggars and slaves.” Celsus, one of the earliest critics of Christianity, sneeringly says that workers in wool and leather, cobblers and fullers, and persons the most uninstructed and rustic, were the most zealous ambassadors of Christianity and brought it first to women and children. On the other hand Ramsay, in speaking of the effect of Christianity on the Roman world, says, “It spread first among the educated more rapidly than among the un-educated.” “The ruder and less civilized any district was, the slower was Christianity in permeating it.” Von Schultze takes the same position: “It was not the base elements which came into the church; but on the contrary, the better strata of the Roman population, the artificers, the shop keepers, and the small landed proprietors, therefore preponderatingly the under and middle portion of the citizen class, who in the general moral and religious dissolution of heathenism, still proved themselves the soundest classes in the community.” Origen in answering the sneer of Celsus says that “among the multitude of converts to Christianity, the simple and ignorant necessarily outnumbered the more intelligent, as the *former class always does the latter.*”

It was no doubt true as the Apostle Paul wrote “not many wise men after the flesh, not many mighty, not many noble are the called.” But we are not to infer from this that there were no persons of influence among the Christians of that day, for as a matter of fact a surprisingly large proportion of the members of the early church was made up of these very classes. Among the earliest disciples of Jesus we find Matthew, who was able to make “a great feast in his house;” the sons of

Zebedee who "left their father . . . with the *hired* servants and went after Him;" Peter who was a householder, and into whose house Jesus went when Peter's wife's mother was ill; Zacchaeus, who was chief among the publicans and rich; Mary and Martha of Bethany who apparently were possessed of no small amount of this world's goods; "certain women . . . Mary called Magdalene, . . . and Joanna the wife of Chuza, Herod's steward, and many others who ministered unto Him of *their substance*;" Nicodemus, a ruler of the Jews (i.e. a member of the Sanhedrin); and Joseph of Arimathea, a "counsellor of honorable estate," and "rich."

In the apostolic church we find Barnabas of Cyprus, a land holder of no mean estate; the eunuch "of great authority under Candace, queen of Ethiopia, who had charge of all her treasure;" Saul of Tarsus, who had sat at the feet of Gamaliel, one of the most learned rabbis of his time; Cornelius, a Roman centurion; and Manaen, foster brother of Herod, the tetrarch.

A number of persons of influence were converted under the labors of the Apostle Paul. At Cyprus, Sergius Paulus, the proconsul; at Philippi, Lydia, a purple seller of Thyatira; in Thessalonica among those who believed there were "Of the devout Greeks a great multitude, and of the chief women not a few;" at Berea, not far distant, it is recorded that many believed, "also of honorable women which were Greeks, and of men not a few:" at Athens, Dionysius, the Areopagite, a man of senatorial rank, was converted; at Corinth "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house;" and Erastus, the chamberlain or public treasurer of the city seems to have been a member of the church there; at Ephesus, the Asiarchs or chief rulers of Asia,

if not Christians, were the friends of Paul. In the same city converts from sorcery and the magical arts burned books to the value of fifty thousand pieces of silver.

The facts which have been adduced would indicate that the members of the apostolic churches were by no means confined to the poor and ignorant, and this is corroborated by Paul's counsel to Timothy: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Such words would have been meaningless unless there had been those in the church to whom they applied.

Turning to secular history we learn that as early as 57 A.D., Pomponia Graecina, wife of Aulus Plautus, the conqueror of Britain, was accused before the Roman Senate of a "foreign superstition" but her husband, claiming the right as head of the family to try her, pronounced her innocent, and she lived until Domitian's reign. The discovery in the catacombs, the Christian burial places at Rome, of a crypt bearing the family name, makes it altogether likely that she was a Christian. M. Acilius Glabrio, consul in 91, and Flavius Clemens, a cousin of the Emperor Domitian and consul in 95, were probably members of the church at Rome. One of the most ancient Christian burial places in the city was the cemetery of Priscilla located on the Via Salaria in the villa of the Acilii, the family name of Glabrio, while on the Via Ardeata was the cemetery of Domitilla on ground which belonged to Flavia Domitilla, the wife of Clemens, the consul. Clemens and his wife Flavia, a niece of the Emperor Domitian, were accused of "atheism" (a common charge against the early Christians) and "going astray after the customs of the Jews." Clemens

was condemned to death, and his wife was exiled to the island of Pandataria. Glabrio, to whom reference has just been made, was also condemned on the same charge and put to death.

In his letter to Trajan, Pliny complains that persons "of all ranks and ages and of both sexes" had passed over to the new sect. Tertullian voices the same fact in his writings, while Mommsen observes that nowhere had Christianity "a stronger hold than in the household and at the court of the emperor." Marcia, the favorite mistress of Commodus, was the foster daughter of a Christian presbyter, and while probably not a Christian herself, used her influence in behalf of the persecuted Christians and secured the pardon of all who were then serving as convicts in the mines of Sardinia. Of the reign of Commodus, Eusebius wrote, "Now at Rome many who were highly distinguished for wealth and family turned with all of their households and relatives unto their salvation." Julia Domna, the wife of Alexander Severus, the next emperor, took a deep interest in Christianity and is said to have sent for Origen that she might receive instruction in the principles of the Christian faith. Alexander, himself, placed a statue of Christ in his private chapel and caused the Golden Rule to be inscribed on public buildings. So popular had Christianity become at this time that Origen wrote: "At the present day, indeed, when owing to the multitude of Christian believers, not only rich men but persons of rank, and delicate and high-born ladies, receive teachers of Christianity, some perhaps will dare to say that it is for the sake of a little glory that certain individuals assume the office of Christian instructors." Dionysius of Rome, speaking of the Emperor Valerian, said: "his entire house was filled with

pious persons and was a church of God." Of Diocletian, who persecuted the Christians so bitterly, it was said that his wife Prisca, and Valeria, his daughter, were Christians and at the commencement of his reign was surrounded by Christians, who filled some of the highest offices in his court.

There can be no question from the facts herein set forth that from the earliest times Christianity had its share of adherents among the upper and more intellectual classes as well as among the poor and humble, so that we find sufficient ground for the assertion that Christianity had extended itself not only throughout the Roman empire but pervaded all classes and conditions of society.

### III.

In our study of the growth of the early church, little or no attention has been given to its growth in numbers. Numerous estimates have been made of the numerical strength of Christianity at this time, but because of the uncertainty of the data upon which they were placed the element of conjecture enters largely into these estimates. The strength of Christianity in different parts of the empire was variable, being much greater in the East than in the West. In some instances, as we have already seen, the Christians not only constituted a large proportion but a majority of the population as in Armenia and parts of Asia Minor; but in other sections as in Britain, Germany, and considerable portions of Spain, Gaul and even rural Italy the adherents of the new faith must have embraced a very small minority of the people. The lack of exact figures as well as the meagerness of the data must accordingly be borne in mind in any consideration

of the numerical strength of Christianity throughout the empire.

Von Schultze estimates the strength of the Christians at this time as one tenth of the population. Chastel estimates it at one tenth in the East and one fifteenth in the West or about one twelfth of the entire empire. Keim believes the proportion to be much higher and places it at one fifth. In his "Decline and Fall of the Roman Empire" Gibbon, upon the basis of his conjecture that one fifth of the population at Antioch and one twentieth of that at Rome were Christians, estimates that not "more than a twentieth part of the subjects of the empire had enlisted themselves under the banner of the cross before the important conversion of Constantine."

From the discoveries made in the catacombs at Rome it is evident that Gibbon's estimate is too low. The catacombs were subterranean chambers, excavated in the soft volcanic tufa, and designed as burial places for the Christian dead, although in times of persecution they were used as places of refuge and worship. After Christianity had become the dominant religion they fell into disuse and for centuries were forgotten, but in 1578, workmen who were making some excavations, accidentally discovered a burial chamber. Since then extensive explorations have been made, especially during the past century, and a vast fund of information has been gathered relative to the customs of the early Christians and their influence in the chief city of the empire. Padre Marchi, computing the length of these subterranean passage ways at nine hundred miles, estimated that there were burial places for seven million dead. Northcote and Brownlow estimated the dead at three million, figuring the length at not less than three hundred and fifty miles. De Rossi,

after the most careful investigation, estimated their length at five hundred and eighty-seven miles, and the number of dead at not less than one million seven hundred and fifty-two thousand. Considering the length of time during which the catacombs were in use, not more than ten generations of Christians could have been buried there. Omitting the fact that the number of Christians must have been much greater at the close than at the beginning of the period, the average number of Christians to each generation, upon De Rossi's estimate, would be one hundred seventy-five thousand two hundred. If Gibbon's estimate of the population of Rome at this time, of one million, is approximately correct, it would make the proportion of Christians about one sixth of the population rather than one twentieth as he supposes. If any dependence is to be placed upon these discoveries in the catacombs and the calculations of De Rossi, then it is evident that the estimate of modern scholars that the number of Christians was from one-twelfth to one-twentieth of the population is too low rather than too high, and that the numerical strength and influence of Christianity was much greater than such unfriendly critics as Gibbon would have us believe.

#### IV.

How are we to account for the rapid growth of Christianity in numbers, in the extent of territory covered and its influence among all classes and conditions of men? In the first place, it is well to recognize the fact that the conquests of the early church were not won by the sword. The Apostle Paul, who on sundry occasions likens the Christian life to that of the soldier, says, "We do not war

after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)." The rapid conquests of Mohammedanism a few centuries later may be accounted for by its appeal to the sword, but it was otherwise with Christianity. The sword has never been an effective weapon for Christian conquest and in the early days its followers refused to resort to the sword even in self-defence, but taught and practiced the doctrine of non-resistance.

In the second place, the rapid headway of early Christianity was not made by the superior numbers or the superior influence of its followers. At first they were in an apparently hopeless minority, and while the early church succeeded in permeating all classes and conditions of society, its members on the whole were not distinguished for wealth or learning, for influence or social position. If Christianity, as has already been intimated, had won its way without opposition its growth would have been remarkable but when we take into consideration the fact that for nearly three hundred years it met with the most bitter and relentless opposition from imperial authority, the growth of this faith was little short of the marvelous.

Gibbon who considers "a candid but rational inquiry into the progress and establishment of Christianity as a very essential part of the history of the Roman Empire," affirms that Christianity "was most effectually favored and assisted by the five following causes: I. The inflexible, and, if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit, which instead of inviting, had deterred the Gentiles from embracing the law of Moses. II. The doctrine of a

future life, improved by every additional circumstance which could give weight and efficacy to that important truth. III. The miraculous powers ascribed to the primitive church. IV. The pure and austere morals of the Christians. V. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire." These causes, at least are deserving of consideration, and some of them perhaps are not to be gainsaid, but on the whole they are specious and at most are but secondary causes, as Gibbon himself admits. Without attempting to consider them in detail, it is enough to say that if we are to understand the power of early Christianity and the real secret of its success we must seek deeper than the five "causes" assigned by Gibbon, for they do not sufficiently explain the growth of the church, especially in view of the persistent opposition which it encountered.

We shall come nearer the truth perhaps if we say that there were four causes by which Christianity overcame the ancient world. *First.* The followers of Jesus overcame through the power of a conquering and triumphant faith, a faith in Jesus Christ, not only as the all-sufficient Savior from sin and the author of eternal life, but as the highest and holiest ideal in life. Lecky says: "The Platonist exhorted men to imitate God; the Stoic to follow reason; the Christian to the love of Christ. . . . It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue but the strongest incentive to its practice; and has exercised so deep an influence

that it may be truly said that the simple record of three short years of active life have done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists."

*Second.* The pure and holy lives of the early Christians. Gibbon touches one of the fundamental causes for the success of Christianity when he alludes to "the pure and austere morals of the Christians," and yet this very austerity of morals often was a hindrance rather than a help to the propagation of Christianity for its followers were accused of "hatred to mankind" because they refused to conform to the social life and customs of their day. However, in the long run, the heathen could not fail to be impressed by the fact that the Christians possessed something which they did not have. The modesty and chastity of Christian womanhood stood out in marked contrast to the license and profligacy of the heathen world. "What women there are among the Christians" exclaimed the pagan Libanius. The fraternal spirit of the Christians proved a source of astonishment to the heathen. "Behold," said they, "how they love one another." Justin Martyr says that many who once were opposed to Christianity "have changed their violent and tyrannical disposition, being overcome either by the constancy which they have witnessed in their neighbors' lives, or by the extraordinary forbearance they have observed in their fellow-travellers when defrauded, or by the honesty of those with whom they have transacted business."

*Third.* The steadfastness of Christians in the midst of trials and persecutions. It is true that in the face of the terrific onslaught by the heathen world many apostatized, especially during the persecutions under

Decius and Diocletian, but the great bulk of the Christians remained firm and preferred death to a surrender of their convictions. All of this had its effect upon the heathen mind. The willingness of the Christians to lay down their lives for their faith together with the fortitude with which they met death so impressed those that stood by that not infrequently they were influenced to embrace the martyr's faith. As a result, notwithstanding the repeated shocks of persecution sustained by the church, her numbers actually increased, for as Tertullian said, "Our number increases every time you cut us down: the blood of the Christians is the seed of the church."

*Fourth.* The ability of Christianity to meet the supreme needs of the soul. The religions of the ancient world led to naught but despair. Men could not rest in skepticism and negation. There was deep pathos in the manner in which men sought to satisfy the hunger of their souls in the mysteries of Eleusis, the religion of Isis and Serapis, the cults of Magna Mater and Mithras, but underneath it all lay the deep sense of sin and the yearning for spiritual rest. Christianity alone was able to satisfy the deepest needs and longings of the souls of men. Thus beginning at Jerusalem and extending throughout the entire Roman empire within three centuries, in spite of peril and persecution and sword, the new faith had triumphed over the ancient world.

## CHAPTER III

### THE CONFLICT WITH HEATHENISM

The words spoken by Jesus to his disciples "Think not that I am come to send peace on earth: I came not to send peace, but a sword," proved literally true. No sooner had the apostles begun to bear witness to the teachings of Jesus and the power of His resurrection than an opposition was awakened which shortly flared out in bitter persecution. The first persecution arose from the Jews and was but another manifestation of the same spirit which had nailed Jesus to the tree. Peter, John and the other apostles were placed under arrest and forbidden to preach or teach in the name of Jesus, but matters did not reach a climax until the stoning of Stephen, which became the signal for a general persecution as a result of which the members of the church at Jerusalem were scattered in the regions round about. A second general persecution was provoked by Herod when the Apostle James and others were put to death. The destruction of Jerusalem and the overthrow of the Jewish state put an end to Jewish persecution although as individuals the Jews continued to harrass the Christians by acting as informers and otherwise aiding and abetting the heathen in persecuting them.

## I.

The great persecutions which the Christians suffered were those which came from the heathen world. It may seem strange, in view of the religious toleration practiced by the Roman authorities that for nearly three hundred years Christianity should have been under the ban of the empire. In order to understand this it is necessary to enter a little more fully into the particulars of the Roman toleration. In ancient times religions were national and the citizens of a particular state were under especial obligation to the gods of that state. A Roman must reverence the gods of Rome, and an Athenian the gods of Athens. While no blending of religions was tolerated, this did not prohibit foreigners from observing their own religion in the land where they were domiciled. In the process of building up the Roman empire by the assimilation of conquered territory, the gods of the new citizens became the gods of Rome. An exception was made in the case of Jehovah, who by reason of the exclusiveness of the Jews and their belief that He was the one true God, omnipotent and supreme, was not made one of the gods of Rome, yet through the annexation of Palestine, the worship of Jehovah as the national or state religion of the Jews was legalized throughout the empire. Christianity, on the contrary, was not a state religion, therefore it was a *religio illicita*, an unlawful religion, for however tolerant Rome was to state or national religions, no such toleration was shown toward strange or novel faiths.\*

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\* "Separately let no one have gods, nor may they worship new or foreign gods unless they have been publicly recognized."—Cicero, *De Legibus*, II, 8.

For a time Christianity, because it was confused with Judaism, escaped the attention of the authorities. Writing of the expulsion of the Jews from Rome in 52 A.D., by the Emperor Claudius, Suetonius says *Judaeos impulsore Chresto assidue tumultantes Roma expulit*, "he expelled the Jews from Rome because they were assiduously creating disturbances at the instigation of Chrestus (Christ)." In all probability when Christianity was first introduced into Rome, scenes of disorder and confusion were enacted among the Jews similar to those described of other places in the book of Acts as a consequence of which Claudius indiscriminately expelled all Jews, Christian or otherwise, from the city. We have another example of the fact that the Roman authorities did not at first discriminate between Judaism and Christianity when the Apostle Paul was hailed before Gallio, the proconsul of Achaia, on the charge of persuading men to worship God contrary to law. Without giving the apostle an opportunity for a hearing Gallio promptly dismissed the case saying: "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you, but if it be a question of words and names, and of *your* law, look ye to it; for I will be no judge of such matters. And he drove them from his judgment seat." It was a providential circumstance for the early Christians that this confusion should have arisen, for by it they were enabled to increase in strength and numbers before Christianity was recognized as a new sect distinct from Judaism, a *religio illicita*, for when that occurred, the measure of protection which had been enjoyed was taken away, and persecution sharp and bitter followed.

## II.

Although Christianity was a *religio illicita*, as a matter of fact Christians almost never were persecuted solely on religious grounds. As a rule the Roman authorities were too lenient or too indifferent toward a new religion for that. It was for various other reasons that Christians were persecuted in the heathen world and these reasons or causes may be classified under several distinct heads.

1. Certain occupations and trades fostered by paganism such as priests, exorcists, philosophers, vendors of sacrificial animals, makers and sellers of idols, and the like were affected by the teachings of the new faith. In the various cities where the Apostle Paul labored in Asia Minor he met with no opposition until he came to Philippi on the continent of Europe where he freed a slave girl from a spirit of divination. As a consequence her masters, seeing that their hopes of gain were gone, caused Paul and Silas to be cast into prison on the allegation that they were teaching customs unlawful for Romans to observe. Later at Ephesus, Demetrius, a silversmith, stirred up his fellow craftsmen because their trade seemed in danger in consequence of Paul's teaching that there were no gods made with hands. The effect upon various trades and occupations long continued as one of the causes for persecuting Christians. When Crescens, a cynic philosopher, was refuted by the arguments of Justin Martyr, the apologist, in a spirit of revenge he brought charges against him and caused him to be put to death.

2. Christians were accused of hatred for mankind because they withdrew from social intercourse with the pagan world and refused to participate in the popular amusements of the day because of their immoralities and

close association with paganism. Caecilius, a pagan opponent of Christianity, scornfully said: "You are abstaining from respectable enjoyments. You do not visit shows; you are not present in solemn processions; you do not appear at public banquets; you abhor the sacred contests, and the meats and drinks, a portion of which has been offered and poured out upon the altars. You do not wreath your heads with flowers; you do not honor your bodies with odors; you reserve unguents for funeral rites, you even refuse garlands to your sepulchres — pale trembling beings, worthy of pity, even the pity of our gods."

3. The Christians were opposed because of various calumnies and misrepresentations which were circulated against them. Because they worshipped no visible representation of deity, refused to frequent idol shrines and temples, and banished from their homes everything associated with idolatry they were denounced as atheists and enemies of all religion. It was even said in contempt that they worshipped a god with the head of an ass. But worse tales were circulated about them. Because they assembled in secret (which was necessary on account of persecution), it was alleged that their meetings were licentious orgies; because in the Eucharist bread and wine were used as symbols of our Lord's passion and death, it was bruited abroad that they practiced cannibalism, eating the flesh and drinking the blood of their victims.

In order that he might learn the truth of the stories circulated about the Christians, Pliny caused two female slaves, who had been deaconesses, to be tortured and from them he learned that there was nothing criminal in their meetings, that they were accustomed to meet at daybreak on a stated day (Sunday), when they sang hymns to

Christ as their God, and pledged themselves to be guilty of no theft, highway robbery, or adultery, nor to break a promise under oath: then in the evening they partook of a simple meal together. Notwithstanding the real facts, the calumnies and misrepresentations which had gained currency long continued to be repeated against the Christians.

4. The Christians often were the subject of popular outbursts because as the enemies of the gods earthquakes, famines, conflagrations, military disasters and the like were charged against them. Speaking of such accusations Tertullian said: "They think the Christians the cause of every public disaster, of every affliction with which the people are visited. If the Tiber rises as high as the city walls, if there is an earthquake, if there is a famine or pestilence, straightway the cry is, 'Away with the Christians to the lion!'"

5. Christians were charged with *crimen laesae maiestatis*, or high treason. Augustus Caesar and his successors were deified at their death and entitled to divine honors. During his lifetime such honors had been accorded to Julius Caesar. Religious ceremonies were observed in commemoration of his birthday and his victories, while his bust was worshipped in the temple. After his death sacrifices were offered up on the altar in his honor and he was given the title of *Divus Julius*. The same sort of honors in even greater degree were accorded to his nephew Augustus and a multitude of temples were erected in his name in various parts of the empire, especially in the newer provinces where this new cult became widespread. Other members of the imperial family were deified, and the worship of these men, some of whom were inhuman monsters, was required by law.

The refusal of the Christians to participate in this worship made them guilty of treason and rendered them liable to death.

### III.

In former times it was customary to speak of ten persecutions, viz: those under Nero, Domitian, Trajan, Hadrian, Marcus Aurelius, Septimus Severus, Maximinus the Thracian, Decius, Valerian, and Diocletian, but as a matter of fact there were few emperors from Nero to Constantine under whom there were no persecutions local or otherwise, although there were no general persecutions except those under Decius and Diocletian. It will be convenient, however, in considering the various persecutions to refer to those especially under Nero, Trajan, Hadrian, Marcus Aurelius, Decius and Diocletian.

The first imperial persecution was that under Nero. There was no attempt in this persecution to suppress Christianity as an unlawful religion, but it originated in the desire of the emperor to fix responsibility for the burning of Rome. On the night of July 18, A.D. 64, a fire, originating near the Jewish quarter, swept over the city, proving to be one of the most disastrous conflagrations in history. For six days the city was at the mercy of the flames and after the fire had been brought under control, it burst out afresh in another quarter of the city and raged three days longer. Nero, because of his cruelty, was not a popular monarch and the suspicion arose that he was the originator of the fire. It was reported that men had been seen hurling fire-brands into houses and hindering the extinction of the flames. These men were said to have acted under the authority

of the emperor, and it was claimed that they had been recognized as his servants. Nero himself was said to have exulted in the flames and from the Tower of Maecenas to have recited a poem on the burning of Troy. As a real matter of fact Nero was not in the city when the fire broke out, but at Antium, and he did not return to Rome until the flames threatened his palace. Notwithstanding his personal efforts to promote the rebuilding of the city he was accused of having set fire to the city to gratify his own pleasure. To free himself from this suspicion, as Tacitus states, he falsely accused the Christians of the crime. "An immense multitude (*multitudo ingens*) were convicted not so much on the charge of incendiарism as *for their hatred of mankind.*" These were put to death with every refinement of cruelty. "Various forms of mockery," says Tacitus, "were added to enhance their dying agonies. Covered with the skins of wild beasts, they were doomed to die by the mangling of dogs, or by being nailed to crosses, or to be set on fire and burned after twilight by way of nightly illumination. Nero offered his own garden for this spectacle, and gave a chariot race, mingling with the mob in the dress of a charioteer, or actually driving about among them." These extreme measures at length created a reaction in favor of the Christians, for as Tacitus adds "a feeling of compassion toward them began to rise, as men felt they were being immolated not for any advantage to the commonwealth, but to glut the savagery of a single man."

There were no further persecutions until toward the close of Domitian's reign when some were accused of defection from the state religion to Judaism (from which Christianity was not clearly distinguished at this time),

and for "atheism." Flavius Clemens, Domitilla, his wife, Glabrio, and others suffered on this account.

Under the next emperor, Nerva, there were no persecutions. The Christians who had been banished were recalled and their property which had been confiscated was restored.

2. Under Trajan we find the first public recognition of Christianity as a separate religion and a precedent was established for the treatment accorded to members of this sect. Pliny, the younger, governor of Bithynia and Pontus, dismayed by the number of defections of persons of every rank and age in the towns, villages and country, from paganism to Christianity, wrote to the emperor for instruction as to what should be done. Should any discrimination be shown to age or rank? Should any favor be extended toward those who recanted? Should a person be punished merely from the fact that he was a Christian when other offences had not been proved against him? It had been his custom to question those who had been brought before him whether they were Christians, threatening punishment by death should they persist, and sending to prison all who refused to curse Christ and offer sacrifices to the gods and the emperor. Those who denied Christ were liberated. Because of the great number of persons involved he thought some mode of procedure should be defined. By inquiry from those who had recanted and Christians under torture he had learned nothing bad of Christianity, except that it was a boundless superstition (*superstitionem immodicam*).

In his reply Trajan commended the procedure of Pliny and without attempting to give directions in all cases, he laid down the following principles: Christians were not to be sought out, but when legally arraigned

should suffer for their violation of laws; those who had formerly been Christians but had recanted and sacrificed to the gods should be pardoned; anonymous accusations were not to be received because it would establish a bad precedent and be unworthy of that age.

Opinion is divided as to Trajan's precise attitude, whether it was favorable or unfavorable, in this first recognition of Christianity as a *religio illicita*. There can be little doubt that it was intended to be liberal, for the only persecutions connected with Trajan's reign, aside from those under Pliny's jurisdiction, were those at Jerusalem in which Simeon suffered martyrdom, and at Antioch where Ignatius was put to death. However, it established a bad precedent and under less liberal interpreters proved to be a dangerous weapon.

3. Hadrian, the following emperor, while he believed in the maintenance of the state religion as a political necessity, was strongly opposed to the violent outbursts of popular hatred against Christianity, so common at that time. He laid down the principle that no accusations were to be received against the Christians except they were in legal form. In a rescript to Minucius Fundamus, proconsul of Asia, he forbade riotous proceedings and information given from motives of private gain. "If anyone, therefore, accuses them and shows that they are doing anything contrary to the laws, do you pass judgment according to the heinousness of the crime. But, by Hercules! if anyone bring an accusation through mere calumny, decide in regard to his criminality and see to it that you inflict punishment." The genuineness of this document has been questioned, but it has received the support of such authorities as Ramsay, Lightfoot, Mommsen and others.

During the reign of Hadrian a Jewish insurrection under Bar Cochba occurred in Palestine and many Christians were slain by the infuriated Jews. On the suppression of this revolt many privileges were taken from the Jews. On the ruins of Jerusalem Aelia Capitolinus was erected and on the site of their ancient temple, a temple to Jupiter Capitolinus was erected. Any Jew entering the city was doomed to death. Heretofore the Jews had been regarded with greater favor than the Christians, but now the attitude toward these peoples was reversed, although persecutions still continued and Telesphorus, bishop of Rome, and others sealed their testimony for Christ with the crown of martyrdom.

Under the rule of Antoninus Pious there were no persecutions by imperial authority, although at Rome, Antioch, and Carthage, on account of certain calumnies, there were popular outbursts against the Christians which the emperor vainly tried to suppress.

4. During the reign of Marcus Aurelius there was a reversal of the policy of Trajan and Hadrian that the Christians should not be sought out. The dignity of his bearing, the loftiness of his philosophy, and the purity of his morals might lead to the supposition that Marcus Aurelius would be favorably disposed toward Christianity, or at least the last person to permit, much less to sanction, persecution. A Stoic, thoroughly imbued with the heathen philosophy, who sought to restore the ancient worship, he could see no good in Christianity. It seemed inconceivable to him that such a sect should be worthy of consideration or that he should be asked to alter the laws of the empire on their behalf. While there was no general persecution during his reign, new decrees or instructions were issued against the Christians. Informers

were allowed to take the property of the accused, inquisitorial proceedings were encouraged for the discovery and arraignment of adherents to Christianity, and torture was employed to compel them to renounce their faith and sacrifice to the gods. In some sections the persecutions were severe and many were put to death.

From the time of Marcus Aurelius to Decius the church was at peace except during the latter part of Septimius Severus' reign and the brief reign of Maximinus, the Thracian. As the latter was soon deposed his edicts against the church could not have been long in force, although several of the leaders in the Church of Caesarea (Palestine) suffered severely at this time.

Septimius Severus was at first favorably disposed toward Christianity, but on his return from the campaign against the Armenians and Parthians, while sojourning in Palestine, he issued an edict forbidding conversions to Christianity or Judaism. The old laws against Christianity were rigorously enforced. While there was no general persecution many suffered for their faith. In North Africa the persecutions were severe. Clement of Alexandria wrote, "many martyrs are daily burned, crucified and banished before our eyes." Among those who suffered martyrdom were two young women of Carthage, Perpetua and Felicitas, who steadfastly refused to save their lives by denying their faith and cheerfully faced the wild beasts of the arena.

Aside from the persecutions under Septimius Severus and Maximinus, the church had rest for many years and during that time its growth in numbers and influence was truly remarkable.

5. Unhappily, the peace of the church was broken by the Emperor Decius, who in order to promote the unity

of the empire, sought to extirpate Christianity. In 250 A.D. he issued an edict ordering all Christians and all suspected of Christian tendencies to conform within a definite time to the state religion either by a sacrifice, a libation, or by participation in the sacred feasts. No effort was made to prevent the flight of Christians before the expiration of the allotted time, but their property was confiscated and on their return they were subject to the penalty of death. In every town and village a commission composed of officials and citizens was appointed to have oversight of this matter. Those who submitted were given certificates of sacrifice\* while those who refused were threatened with direct punishments unless they would submit. Failing to do this they were cast into prison and compelled to suffer hunger, thirst and other lingering tortures until they apostatized. From time to time the authorities resorted to capital punishment, the stake often being used because the entire destruction of the body was supposed to take away all hope of the resurrection.

These rigorous measures, rigorously enforced, seemed at first to be entirely successful. In the days of its peace and prosperity there were multitudes who had come into the church who were unwilling to pay the price of martyrdom and who seemed only too willing to part with their faith as the price of safety. "Before the battle," said Cyprian, "many were conquered, and without having met the enemy, were cut down; they did not even seek to

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\* By bribing officials some secured certificates of having sacrificed without actually committing the overt act. Some allowed others to say that they had sacrificed or to procure certificates for them. Those who held these fraudulent certificates were called *libellatici* and were regarded almost as culpable, by the church as those who in reality had denied the faith.

gain the reputation of having sacrificed against their will. They indeed did not wait to be apprehended ere they ascended, or to be interrogated before they denied. Many were conquered before the battle, prostrated before the attack. Nor did they even leave it to be said for them that they seemed to sacrifice unwillingly. They ran to the market place of their own accord."

While there were many who apostatized,\* there were many more who stood firm. Considerable numbers, including many of the clergy and leaders of the church, were put to death, but not a few escaped by flight. Notwithstanding that all of the machinery of the state was invoked to prevent laxity on the part of officials, from the fact that many never apostatized nor otherwise suffered for their faith it is evident that there must have been officials who did not nor would not see all that was going on. Fortunately the storm was of brief duration, for in the battle of the Danube, in November 251, Decius was slain.

Under Gallus his successor, persecution was renewed, but his reign too was brief. The Emperor Valerian, at first was friendly to Christianity, but through the influence of one of his generals, Macrian, an Egyptian magician, he was persuaded to take a hostile attitude and undertook a war of extermination against the church. Two edicts were issued, the first, in August 257, being against the clergy, and the second, a year later, against both clergy and laity. In the first, Christian assemblies

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\* After the storm had subsided one of the intricate questions which confronted the church was the treatment to be accorded to the lapsi or lapsed; whether after penance they should be re-admitted to communion or permanently excluded. The church in general took the former position, but the Novatianists adhered to the latter.

were forbidden, bishops were banished, and sacrifice to the gods was enjoined under pain of exile. In the second the clergy were to be put to death; senators and knights were to forfeit their dignities and lose their possessions; if they still persisted they were to suffer capital punishments. Matrons were to be deprived of their goods and banished. Members of Caesar's household were to suffer confiscation of property and be sent in chains to the mines, etc. In consequence of this persecution, many of the clergy, including Cyprian of Carthage, Sixtus of Rome, and others won the crown of martyrdom, while many others less conspicuous were condemned to death for attending religious services.

#### IV.

Following the reign of Valerian, for a period of nearly forty years, the church had rest and respite from persecution. Then under Diocletian the storm burst in all its fury. But before considering this last and greatest persecution another phase of the conflict should receive attention, viz: the literary attacks upon Christianity. As the new sect increased in numbers and influence, the rhetoricians and philosophers saw in it a rival. The empire of the mind which they regarded as their exclusive possession was passing over into the hands of obscure men without learning or authority. So they did not hesitate to attack it. Lucian, the satirist, in his *Peregrinus Proteus* caricatured the Christians, while Celsus in his *True Discourse* attempted an elaborate refutation of their opinions. The latter was a man of undoubted acuteness and based his attack upon a careful study of the Bible and other Christian books. He first refutes the

claims of Jesus Christ from the Jewish standpoint and then he keenly assails both the Jewish and Christian religions, asserting the superiority of the Greek philosophy, carping at Biblical history and the resurrection of Jesus, affirming that the apostles and their successors had but added to the original absurdities. He was not blind to the excellencies of the gospel ethics, but having acquitted the Christians of the grosser calumnies alleged against them, he did not hesitate in every possible way to damage and discredit their teachings. It is remarkable that scarcely an argument has ever been advanced against Christianity which is not found in the writings of Celsus. In answer to these philosophical attacks, the Christian apologists, Aristides, Justin Martyr, Athenagoras, Tatian, Origen, and others, wrote zealously defending the truth of Christianity. While in the main they were no match in learning with their opponents, in the end they prevailed against them.

Christianity was not only obliged to meet these literary attacks, but in Neo-Platonism it found a rival. Ammonius Saccas, the founder of this school was born of Christian parentage and is said for a time to have professed Christianity. The ideas of Saccas were elaborated by his pupil Plotinus, whose writings were collected and published by his disciple Porphyry of Tyre, the third important teacher of the system. Neo-Platonism\* was a blending of Greek philosophy with Oriental mysticism, and to the thoughtful heathen appeared as a convenient rival to Christianity. It was much in vogue for a time,

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\* This school reckoned Jesus among its sages, but as Augustine says, "The Neo-Platonists praised Christ, while they disparaged Christianity." "We must not," said Porphyry, "calumniate Christ, but only those who worship him as God."

but the church paid little attention to it, and continued to attack paganism with its sacrifices and idolatry without giving much heed to the system or systems which lay beneath it.

## V.

We come now to the final and most ruthless persecution of the church, viz: that under Diocletian, who was chosen emperor in 284. The son of a Dalmatian female slave, he had risen to eminence, but he was very superstitious and devoted to the sacred rites of heathenism. During the earlier years of his reign Diocletian was surrounded by Christians. Prisca, his wife, and Valeria, his daughter, were reputed to be Christians, while some of the officers of highest rank in his palace adhered to this religion. However, with the passing of time, Diocletian seems to have made the discovery that there were too many Christians in his palace and his army. Finally an incident occurred which roused him to action. One day he was about to sacrifice and inspect the entrails of the victims, but among his attendants were some Christians who made the sign of the cross. The priest who was presiding exclaimed, "The gods refuse to appear at the sacrifices because profane men are present and hinder the revelation by means of the sign which the gods hate." The emperor was furious and immediately commanded all the officers of his palace to sacrifice on pain of being beaten with rods. Letters were dispatched to the military commanders requiring all soldiers to sacrifice or be dismissed from the service.

Associated with Diocletian in the imperial office was his son-in-law Galerius, a fanatical heathen who employed

all his influence and arts of persuasion to incite the emperor to repressive measures. In February 303, an edict was issued for the destruction of all the Christian churches and all copies of the sacred scriptures.\* All who filled places of honor were to be deposed and Christian slaves were to forfeit the privilege of manumission. The rulers of the churches were to be cast into prison and compelled by every artifice to sacrifice to the gods. The day before the posting of this edict, the magnificent church of Nicomedia burned to the ground. When posted a Christian of high rank tore the edict to pieces. In punishment for this piece of daring he was burned at the stake. Soon afterwards a fire broke out in the imperial palace which Galerius attributed to the Christians who at once repudiated the accusation on the ground that he was seeking to arouse the emperor's anger against them. While Diocletian was investigating the matter a second fire broke out, and without further delay he attempted to re-enact the horrors of Nero's reign against the Christians. Distinguished members of his household were obliged to suffer martyrdom. The Bishop of Nicomedia, the clergy, priests and deacons, Christians of every age including women, were put to death indiscriminately either by burning or drowning. Other edicts followed until a veritable reign of terror prevailed throughout the empire. Multitudes apostatized, surrendering their copies of the scriptures to be burned and sacrificed to the gods. But many remained steadfast and true. In 305 Diocletian and the co-emperor Maximian abdicated. Galerius and Constantius now became emperors. Upon the death of

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\* Those who surrendered their copies were called *Traditores*, and questions arising in connection therewith led to the Donatist schism.

Constantius, his son Constantine became his successor, and a struggle for the empire ensued in which there were no fewer than six claimants to the throne.

In the meantime Galerius, in all his heathen fury, waged a war of extermination against the Christians in the East. Indescribable horrors were perpetrated. Corpses were not allowed to be buried but were exposed to the ravages of dogs and vultures. Christian maidens were scourged half-naked in the streets, and, exposed to the unbridled lust of the heathen, preferred death to dishonor. At last, says Uhlhorn, "the fire of persecution burned itself out. The brute force and raging fanaticism which characterized these last outbursts could accomplish nothing against the silent endurance of the Christians. Heathenism had exhausted all of its powers. Even the executioners were wearied. The heathen themselves began to denounce the useless effusion of blood, and to take the part of the persecuted Christians." In 311 Galerius, stricken with illness which may have inclined him to relent, together with Constantine and Licinius, issued an edict granting a limited toleration to the Christians.

## VI.

Constantine, who favored Christianity, had been steadily gaining ground in the West, and at the battle of the Milvian Bridge, October 27, 311, triumphed over his rival Maxentius, who was slain. Before the battle, Constantine had had a dream or vision\* in which he saw in the glowing sky a monogram of Christ  and about

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\* According to Eusebius the vision appeared to Constantine at mid-day, but in the account of Lactantius, a contemporary writer, it was a dream. Cf. *De Mortibus Persecutorum*, XLIV.

it in flaming letters the words *Hoc Vinces*, "by this conquer," which later tradition has enlarged to *In hoc signo vinces*. The following night he had a dream in which Christ appeared to him and instructed him to affix the Christian monogram in gold at the top of the *Labarum*, the standard of his army, which with its upright beam and transverse bar, from which was suspended the embroidered banner, gave to the Christian eye the appearance of a cross. Under this standard his legions marched to overwhelming victory. Upon the triumphal arch erected five years later by the Senate and People of Rome to commemorate this victory are the words *instinctu divinitatis*, by inspiration of divinity.

In 313 after Constantine and Licinius had become masters of the empire, which they agreed to govern jointly, they issued the famous Edict of Milan, granting to Christians unrestricted liberty of worship and decreeing that the places "in which they were formerly accustomed to assemble should be restored to said Christians, without demanding money or other equivalent, with no delay or hesitation."

In 319 Licinius, who, at heart, was not friendly toward the Christians, and suspicious perhaps lest they favored Constantine's ambitions for supreme authority, reversed his policy of toleration and for a time bitterly persecuted them, but his downfall in 323 and the final triumph of Constantine brought lasting peace to the church.

The triumph of Constantine was the triumph of the religion of the cross. The conflict, which for two hundred and fifty years had been waged more or less unceasingly against the church by the empire, was now at an end. In the face of tremendous and overwhelming odds the followers of the lowly Nazarene had conquered.

Neither human foresight nor wisdom could have foreseen such an outcome. There could be no higher tribute to the worth and influence of Christianity than its survival amidst the opposition and storms of persecutions which had raged against it.

Although Christianity had triumphed we must not suppose that heathenism perished at once. On the contrary under Julian, the apostate, one of Constantine's successors, the attempt was made to revive paganism. On assuming the imperial office Julian proceeded to restore the temples with their sacrifices. He restored to the priests their ancient privileges, and withdrew those which had been conferred upon the Christian clergy by Constantine and his sons. He did not aim to persecute the Christians for their faith, but they were excluded from all positions in the imperial household, from all high administrative posts, and so far as possible even from the army. Finally he prohibited Christian masters from teaching classical literature. In these and other ways he sought to humiliate and discredit Christianity, but with all of his imperial favor Julian was unable to galvanize a dying paganism into life. At Antioch, when he went with great pomp to celebrate the festival of Apollo at the temple of Daphne, he found but one old priest sacrificing a goose at his own expense. Julian seemed to realize the futility of his efforts for when mortally wounded in a battle with the Persians his dying words were said to have been *Vicisti Galilaei*, "Oh, Galilean, thou hast conquered!" Thus ended the attempt to restore paganism, leaving Christianity supreme to work out its own problems and its own destiny in the years that followed.

## CHAPTER IV.

### THE CONVERSION OF THE BARBARIANS

Although Christianity had extended throughout the great Roman empire and beyond before the accession of Constantine, to the north there were semi-savage tribes which as yet had not been influenced by the religion of the cross. The conversion of these people was of far-reaching consequence for it was to this circumstance that the immunity of the Roman provinces may be attributed from the cruelties which the barbarians were accustomed to inflict upon their conquered foes. In the general destruction which resulted from the barbarian invasion the church was the one institution which was practically undisturbed. In some few instances church buildings were plundered and destroyed, but on the whole, church property and the persons of the clergy were respected. When Alaric took Rome and turned it over to pillage the churches were spared from spoliation because his own faith was Christian. Attila, the Hun, was persuaded by the entreaties of Leo I, aided so tradition says by the apparitions of Peter and Paul, to evacuate Italy. Later, when Rome fell into the hands of Genseric, the Vandal, he was influenced by the same prelate to spare the lives of its citizens. The more kindly fate suffered by Italy, Spain, and Gaul, in comparison with that of Britain, was due, doubtless, to the fact that the warlike tribes which overran those countries had, to

some extent at least, been influenced by Christianity before they entered the confines of the empire, while the Saxons when they passed into Britain were still dominated by their pagan ideas and practices.

## I.

The Northern barbarians belonged to a common stock, the Germanic or Teutonic. Tacitus describes them as a warlike race, the men having stern blue eyes, ruddy hair and large bodies. Warfare was their chief occupation, it being considered "base and spiritless to earn by sweat what they could purchase by blood." To abandon their shields on the field of battle was accounted the greatest disgrace that could befall them. They loved independence, and their affairs were administered in an assembly in which all took part. Whatever was disapproved was rejected by an inarticulate murmur, but whatever was pleasing was accepted by clashing their javelins. Their kings were chosen for birth, and their generals for valor. Women were highly respected and were as courageous as the men, accompanying them on the battle-field, meeting fugitives with reproaches and endeavoring to turn them back to the conflict. The relations between the sexes were chaste and pure. Monogamy prevailed, polygamy being permitted among their kings and nobles. "The matrimonial bond is strict and severe among them. Men and women alike are unacquainted with clandestine intercourse. Adultery is extremely rare among so numerous a people." They had no towns, but dwelt apart in earthen huts surrounded by plots of ground which the proprietors cultivated. In religion they were pagans and their chief vices were gambling and drunkenness. "They

play at dice, when sober, as a serious business; and that with such desperate venture of gain or loss, that, when everything is gone, they set their liberties and persons on the last throw."

The first of these barbarian people to embrace the gospel were the Goths, their chief apostle being Ulfila, the Arian bishop. Ulfila or Wulfila, "Little Wolf," was born 311 A.D. of Christian parentage who, on one of the incursions made by the Goths into Asia Minor during the middle of the third century, had been carried away captive from their village in Cappadocia to the settlements north of the Danube. As a young man he was taken to Constantinople on an embassy sent by Alaric, king of the Goths. Here he remained ten years imbibing Greek culture with Arian conceptions of Christianity, and then returned as a missionary to his own people, whom he not only sought to imbue with Christian teachings but to whom he gave letters as well. The Goths at that time were without books or writing. In order to supply this need so that they might make use of the scriptures Ulfila invented an alphabet, using a modification of Greek characters with the addition of certain others to represent Gothic sounds for which there were no equivalents in the Greek. He translated the whole Bible, omitting the book of Kings, lest its recital of wars and conflicts should kindle the martial spirits of his new converts. Only fragments of his translation remain, and that of the New Testament, the best specimen of which is now in the University of Upsala, Sweden. It contains only a part of the four gospels and is known as the Codex Argenteus or silver manuscript because the letters were transcribed in silver ink upon purple parchment. By the time of the fall of

Rome, the Goths, Vandals, Suevi, and Burgundians had been converted to Christianity, although it was of the Arian\* type, and it was no small task later on to win them over to the orthodox faith. It is only fair to state, however, that the Arians were quite as consistent Christians as those in the Roman church. Salvian, addressing his fellow Romanists, said, "You think you are better than the barbarians; they are heretics, you say, and we are true believers. I reply that in faith you no doubt excell them; but in your lives—I say it with tears—you are even worse than they."

Through the influence of Clovis, their king, the Franks, a Germanic confederation, in large part embraced Christianity. To this religion, no doubt, he was favorably disposed by his marriage with Clothilde, a Christian princess of the Burgundians. She insisted that their first-born should be christened. The babe soon died and Clovis attributed its death to a withdrawal of the favor of the heathen gods. When a second son was born it was with the greatest reluctance that he consented to its christening. Clovis remained a pagan until in a desperate battle with the Allemani he and his warriors were hard pressed by their foes. Falling upon his knees he invoked the aid of Clothilde's God, promising to become His follower if successful. The battle turned in his favor, and true to his word, on his return to Rheims the king and three thousand of his warriors were

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\*Arius, a presbyter in the church of Alexandria, denied the supreme divinity of Jesus, holding that Christ pre-existed as the Word, but that the Word was not eternal and although the first and highest of creatures "there was a time when he was not." The council of Nicea, under the championship of Athanasius, condemned Arianism, although it continued to flourish in some sections of the church until long afterwards.

baptized. To the end of his days he remained a ruthless and almost savage warrior. Hearing a sermon on the crucifixion he exclaimed, "If I had been there with my faithful Franks I would have taken vengeance on the Jews." Although France, nominally, was Christian from that time, it was not completely evangelized until long afterwards. "The conversion of the Franks," says Milman, "was the most important event in its remote as well as its immediate consequences." The Franks embraced the orthodox faith while most of the other invaders of the empire adopted Arianism. This not only secured for them the favor of the Roman Church but the loyalty of their Roman subjects which laid the basis for the ascendancy of the Frankish kings in the West.

## II.

Just when and by whom Christianity was introduced into the British Isles is not known. There are traditions that Britain was visited by St. Paul, Joseph of Arimathea, and Simon Zelotes, but these rest upon very slender grounds. At about the commencement of the third century Tertullian wrote of "the haunts of the Britains inaccessible to the Romans, but subjugated to Christ." Christianity must have made some headway during the next one hundred years, since at the Council of Arles, in 314, the British churches were represented by the bishops of Lincoln, York and London. At the Council of Ariminium forty-five years later a larger number of representatives was present. When the Island was overrun by the Angles and Saxons during the middle of the fifth century Christianity was driven with the native Britons into Wales and Cornwall, so that the greater

part of the country was given over to paganism to which the newcomers adhered.

Ireland was the first of the British Isles in which Christianity made any considerable headway. Its chief missionary, although not the first to carry the gospel thither was Patricius or St. Patrick as he is better known. He was born during the latter years of the fourth century in Benaven, a village supposed to have been located in Scotland near Dunbarton on the River Clyde although some have thought it was in Armorical Gaul. His father was a deacon in the village church and his grandfather was a priest. When Patricius was sixteen years of age he was carried away captive by a band of pirates to Ireland where he was sold into slavery and set to work herding sheep. While he was thus engaged his mind turned to the teachings of his childhood and he became a Christian. In his "Confession" he said "A divine awe and aspiration grew in me, so that I often prayed a hundred times a day and as many in the night. I often remained in the woods or on the hills, rising to pray while it was yet dark, in snow or frost or rain." After six years spent in captivity his mind turned to thoughts of escape. While he was yet hesitating, in his dreams one night he seemed to hear a voice saying "Blessed youth, soon thou shalt return to thine own land. Behold the ship is ready. But it is not near, but perhaps two hundred thousand paces." On awaking he set out for a distant port and on a vessel laden with Irish dogs he made his escape to Gaul.

The next twenty years were spent in obscurity. Whether a part of the time was passed in a monastery where he learned the rude Latin which he afterwards used has been conjectured. At the expiration of this time

in response to what he believed to be the call of God he decided to return to the scene of his captivity and labor as a missionary. In a dream a man, Victoricus, appeared before him with innumerable letters, one of which with the heading "The Voice of the Irish" Patricius opened and as he read he seemed to hear the pleading of the Irish folk among whom his youth had been spent: "We entreat thee, holy youth, to come and walk still with us." Not yet was he ready to obey the heavenly vision, but on another night when he heard a voice saying "He who gave his life for thee is He who speaks in thee" he decided to go. One of the first places visited was Strangford Lough in County Down, where the local chief Dichu was converted and gave the use of his barn for a preaching station. Yearning for the conversion of his former master the missionary went northward, but the heart of Milcho proved obdurate and he refused to accept the gospel of his ex-slave. When Patricius went to Tara he was summoned before King Laeghaire for violating one of the local customs. So favorable an impression did he make on this occasion that Laeghaire gave him permission to preach and became one of his first converts. For nearly half century St. Patrick labored in the land of his adoption, establishing schools and churches, and to use his own expression "baptizing many thousands in the Lord."

From Ireland missionaries went forth to Scotland, to Germany, and to the mountain fastnesses of the Alps and the Apennines. One of the best known of the Irish missionaries was Columba, who was born of royal lineage in 521. Having studied for the priesthood, in 563, as the result of a quarrel so it was said which he had stirred up between neighboring clans, he was banished from

Ireland and enjoined by ecclesiastical authority to win as many converts from paganism as he had caused Christians to be slain. Embarking with twelve companions in a wicker boat covered with skins, he sailed across the channel to Argyllshire, Scotland and on the island of Hy or Iona he founded one of the most famous missionary schools of history. Parts of Scotland had already been evangelized through the efforts of British missionaries, Ninian, Kentigern, and others, but among the Western Picts and elsewhere paganism still prevailed. During Columba's life the gospel was generally accepted by these Picts, by the inhabitants of the Hebrides, and by considerable numbers in the Orkney, Shetland and Faroe Islands.

Among other famous Irish missionaries mention should be made of Columbanus, who founded monasteries at Luxeuil, Bregenz, and in the Apennine Mountains, and Gallus who founded the celebrated monastery of St. Gall (in Switzerland), which afterwards became one of the principal centers of learning in Europe.

### III.

In the year 596 Augustine was sent to England by Pope Gregory with a number of Monks to revive Christianity which had all but been extinguished by the coming of the pagan Anglo-Saxons. Venerable Bede tells the story that when Gregory was a young deacon in Rome, as he passed the slave market one day he was attracted by the golden hair and fair faces of some of the captives. From what country do these slaves come?" he inquired. "They are Angles" was the reply. "Not Angles," retorted Gregory "but angels." Becoming interested in their country he wished to carry the gospel thither, but unable

to carry out this desire, later when he became bishop of Rome he sent Augustine with forty others to evangelize the country.

The way to an extent had been prepared for these missionaries by the marriage of King Ethelbert of Kent to a Frankish princess, Bertha, who was a Christian and had been permitted to bring with her to England Bishop Luidhard, her chaplain and religious counsellor. Augustine and his companions were kindly received by the King who took the precaution of having the first meeting in the open air that he and his courtiers might be less exposed to any instrument of magic which the strangers had brought with them. When Augustine had finished his message King Ethelbert replied: "Your words and your promises are fair, but because they are new to us, and of uncertain import, I cannot consent to them so far as to forsake that which I have so long observed with the whole English nation. But, because you are come from far as strangers into my kingdom, and as I conceive, are desirous to impart to us those things which you believe to be true, and most beautiful, we desire not to harm you but will give you favorable entertainment, and take care to supply you with all things necessary to your sustenance; nor do we forbid you to preach and gain as many converts as you can to your religion." One of the first fruits of this mission was the conversion of the king, followed by a large number of his people, so that Augustine, on a single occasion, is said to have baptized as many as ten thousand persons.

As in Kent so in Northumbria the advent of Christianity was favored by a Christian princess, Ethelberga daughter of Ethelbert. On her marriage with King Eadwin she was permitted to retain her religion and

have with her Bishop Paulinus, her religious instructor. For a time Eadwin was proof against all her persuasion, but at last he summoned his counsellors together to consider the question of accepting Christianity. Even Coifi, the pagan priest, argued: "If on examination you find that the new things now preached to us are better and stronger let us hasten to adopt them without delay." He was followed by one of the king's thegns who added: "Man's present life upon earth, O king, seems to me, when compared with that time beyond, of which we know nothing, to be like as if, when you are sitting at supper with your ealdormen and thegns in the winter time, and a fire is lighted in the middle and the hall is warmed, but all outside storms of wintry rain and snow raging, some sparrow were to come and fly very quickly through the house, in at one door, and out at another. During the time that he is inside, he is untouched by the wintry storm, but when that little moment of calm has run out, he passes from the winter into the winter, and you lose sight of him. So this life of men appears for a little while; but what follows it, and what went before it we, do not know at all. So if this new teaching has brought us anything sure, we should do well, I think to follow it." As a result of this conference King Eadwin with all of his nobility and many others accepted the new faith preached by Paulinus and received the ordinance of baptism.

From Kent and Northumbria Christianity spread into the adjoining kingdoms so that by the end of the seventh century it was well established throughout England. Missionaries went over to the continent, not only from Ireland and Scotland, but from England as well. Of these the best known was Willibrord, who laid the

foundations for Christianity in Friesland or Holland, and Winifred or Boniface, who has been called the "Apostle of Germany" because of the influence which he exerted in evangelizing the people of that land.

#### IV.

Winifred, or Boniface (the Latin form of the name by which he is better known) was born in 680 of an ancient and noble family near Crediton in what is now a part of Devonshire. His father intended him for secular life but he early manifested an inclination toward religion and accordingly was placed in the monastery of Exeter, going thence to the Abbey of Nutcelle or Netley, near Winchester. Attracted by the opportunities for missionary work on the continent, with two or three companions, he went to Friesland, the scene of Willibrord's labors, but owing to the hostility of Rathbod the king he was obliged to return to England whence in 718 he set out for Rome bearing credentials from the bishop of Winchester to Pope Gregory II by whom he was commissioned for missionary work in central Europe.

For a time he labored among the Bavarians and Thuringians, but with meager success. In the meantime King Rathbod had died so he returned to Utrecht where he remained three years assisting Willibrord and profiting much from his methods and experience. The latter offered him a bishopric in 722 but refusing this preference he took up work among the Hessians and Saxons with such success that a year later he was summoned to Rome by the pope who appointed him a bishop but without a special see. In 732 he was made an archbishop by Pope Gregory III and given oversight of the northern

districts in which he had labored, including the bishoprics of Tongres, Cologne, Utrecht, Worms, and Spires, but without a fixed residence until 745 when he was settled at Mainz. He resigned his archbishopric in 753 and with a company of fifty missionaries set out for a part of Friesland which Willibrord and his successors had been unable to win over to Christ. He was slain a year or two later by a band of pagans and so won the crown of martyrdom.

At the commencement of his labors Germany was largely pagan. In some sections Scotch and Irish missionaries had won many converts and had organized churches, but these were in rather a chaotic condition. Boniface, who possessed "a rare genius for organization and administration," succeeded in introducing orderly procedure among them and won them over to allegiance to the church of Rome. His chief work, however, was among the heathen.

One of the most dramatic incidents of his career was the felling of the sacred oak at Geismar. This gigantic tree was dedicated to Thor, the god of thunder, and under its spreading branches the pagans were accustomed to hold their assemblies. As long as the oak stood Boniface felt that he could make little impression upon the minds of the heathen. So he resolved to cut it down. When his intention became known thousands, awe-struck and angry, assembled to witness this act of sacrilege expecting their god to strike the missionary dead, but when they saw stroke after stroke from the Englishman's axe and no thunderbolt from heaven to stay his hand, their faith began to waver until a timely blast of wind, completing his work, caused the tree riven into four pieces to fall at his feet, then with one voice the people

cried out, "The Lord he is God, the Lord he is God!" With the wood of this tree a chapel was erected and there Boniface afterwards founded the monastery of Fulda, which became one of the great centers of learning in Europe.

Boniface is said to have baptized one hundred thousand converts in Germany in twenty years. "Although this number," says Maclear, "is probably much exaggerated, and although such wholesale baptisms were not an unmixed good, yet it is evident that it was by his zeal combined with a singular faculty for organization, that Germany became a professedly Christian land."

It is impossible, almost, to overemphasize the importance of the conversion of the northern barbarians to Christianity. It is no doubt true that in many respects the church was powerfully affected for the worse by the corrupting influences of barbarianism, yet at a time when the old Roman empire was tottering to its fall and a more vigorous and virile race of men was pouring in, it was a great providential advantage to Christianity that this faith should triumph over the barbarians when the empire lay prostrate at their feet. Although Christianity had overcome the empire it was unable to uproot the seeds of ruin which had already been implanted. As Uhlhorn says: "It was not the civilized nations of the Graeco-Roman world, but the Germans who were to be the vehicles of Christianity. The old world was too much penetrated by heathen tradition for Christianity to take deep root in it."

## CHAPTER V.

### THE CONFLICT BETWEEN CHRISTIANITY AND MOHAMMEDANISM

From the death of Julian the Apostate, to the rise of Mohammedanism the progress of Christianity had been uninterrupted. The speedy evangelization of the entire world might have followed had there not arisen in the East a rival faith which, propagated not by the peaceful methods of the teacher of Nazareth but with the unsheathed sword, turned back the tide of Christian conquest and checked the progress of the Church for centuries. Christianity had triumphed over the ancient world, had survived the shocks occasioned by the invasions of Alaric, Attila, and Genseric, but in the conflict with Mohammedanism should it be the victor or the vanquished? Which should triumph, the crescent or the cross?

#### I.

The chief factor in the development of Mohammedanism was of course its founder Mohammed, who was a strange compound of mysticism, fanaticism, enthusiasm, and sincerity. He was born at Mecca about 570 A.D. of the family of Hashem, of the tribe of Koreish, the custodians of the famous black stone of Mecca. Left an orphan at the age of six, he was reared by an uncle,

whom he afterwards served in the capacity of a shepherd and camel driver. Of pleasing address and great personal beauty, at the age of twenty-five he entered the service of Kadijah, a wealthy widow whom he afterwards married although she was fifteen years his senior. Before his marriage she sent him with great caravans to the surrounding fairs and cities. So pleased was she by his appearance and manners that she became his wife. The next fifteen years were spent in study and contemplation. When at last Mohammed announced himself the prophet of a new faith Kadijah became his first convert, a circumstance which he never forgot. After her death he took to himself other wives but he continued to cherish the memory of the one who believed in him and encouraged him, when all others ridiculed him and laughed him to scorn. He was once asked by Ayesha, his young and favorite wife, "Was not Kadijah old and ugly? Has not God given you a better in her place?" "No, by Allah," replied Mohammed, "there never was a better. She believed in me when no one else did. In the whole world I had but one friend, and she was that friend."

The religion of Arabia at this time was a gross form of idolatry and polytheism. Mecca was the holy city. Here was the temple of Kaaba, the shrine of the famous black stone, which according to Arabic tradition was given by an angel to Abraham. The temple was adorned with three hundred and sixty idols of men, eagles, lions and antelopes, representative of the idolatry then prevalent among the Arabians. To venerate the sacred stone and worship these idols, innumerable pilgrims came bringing precious gifts with them. The soul of Mohammed revolted at these forms of superstition and idolatry. Some things he borrowed from Judaism, and some from

the corrupted forms of Christianity then prevalent in Arabia, but the principal elements of his system came to him from long contemplation in a cave where much of his time was spent from his twenty-fifth year until he reached the age of forty. He was subject to fits of epilepsy and was possessed by strange hallucinations. In his states of ecstatic contemplation he beheld strange visions and heard unusual voices. He became impressed with the unity of God and at the age of forty received his supreme vision. In the cave absorbed in reverie with his mantel wrapped about him, a form of transcendent beauty appeared before him in a flood of light saying, "Of a truth, Mohammed, thou art the prophet of Allah, and I am his angel Gabriel."

From that moment Mohammed assumed the role of a prophet. He emphasized the unity of God and forbade the worship of idols. Moses and Jesus he numbered among the prophets saying of the latter, "Verily, Christ Jesus, the son of Mary is the apostle of God, and his word, which he conveyed unto Mary, and a Spirit proceeding from him: honorable in this world, and in the world to come; and one of those who approach near to the presence of God." Though not divine he accounted himself greater than Moses or Jesus, and sought to imbue his countrymen with the one great tenet of his system, "There is no God but Allah, and Mohammed is his prophet." At first he sought to propagate his teachings by peaceful methods, but the new faith which he attempted to introduce was not received with favor, and for a time Kadijah remained his only convert. He preached to his uncles but they only laughed at his doctrines. For three years he labored among all classes, but with all of his eloquence and zeal he was able to win but thirteen con-

verts, and of these one was a slave. Still he persisted and for thirteen years he labored on amidst contumely and scorn with but feeble results as the reward for his efforts. In the meantime his teachings had aroused the anger of certain leaders among the Koreish who feared that as the guardians of the gods of the Kaaba, they would be brought into contempt by allowing such doctrines to be taught by one of their number. Finally forty picked men entered into a conspiracy to slay him. Should he become a martyr to his faith or should he flee from Mecca? He resolved to flee to the neighboring city of Medina. The year of his flight, or the Hegira as it is called, was the year 622 A.D., and so important is this event in the history of their religion that the Mohammedans reckon it as the beginning of their era. When Mohammed fled from Mecca his enemies pursued him, but he and his companion Abubekr sought refuge in a cave, which his pursuers passed by, being deceived by a spider's web and a pigeon's nest at its entrance. On the road to Medina they were overtaken by some enemies of the Koreish, who were bought off by prayers and promises. At that moment, says Gibbon, "the lance of an Arab might have changed the history of the world."

At Medina, some of whose citizens had already accepted his teachings on their visits to Mecca, Mohammed was warmly welcomed, and amid feuds which divided the various clans he soon came to be looked upon as the judge and lawgiver of the community. He caused a rude mosque to be erected where he preached to the people and led them in prayer and worship. At first he instructed his followers, after the manner of the Jews, to look toward Jerusalem when they prayed, but when this failed to win over the Jews many of whom lived in

the suburbs of Medina, he commanded his disciples to pray toward the city of Mecca. About this time he changed his method of propaganda. Heretofore, he had sought to make converts by peaceful means. Whether prosperity had turned his head and kindled the fires of fanaticism, whether his own moral purpose had been weakened by sensuality or he preached and practiced polygamy, whether he was sincere in the belief that he was doing God service by unsheathing the sword, or whether he thought that the end justified the means, we are unable to decide; we only know that he adopted the sword as the means for propagating his teachings and taught his followers that "the sword is the key of heaven and hell; a drop of blood shed in the name of God, a night spent in arms, is of more avail than two months of fasting and prayer: whosoever falls in battle his sins are forgiven: at the day of judgment his wounds shall be resplendent as vermillion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim."

In the tenth year of the Hegira, Mohammed at the head of ten thousand Bedouins returned in triumph to Mecca which was taken almost without a blow. The prophet dealt magnanimously with his enemies, only a few of them being proscribed, but he commanded the idols to be destroyed. Entering the Kaaba he exclaimed: "The truth has come. Let falsehood disappear." With the capture of Mecca, Mohammed became the master of Arabia. During the following year many deputations came to him acknowledging him to be the military and spiritual head of their clans which were welded together by his teachings. Not long afterwards he made his last pilgrimage to Mecca where he addressed a vast throng

of forty thousand pilgrims, concluding with the words: "Oh, Lord, I have delivered my message and fulfilled my mission." A few months later he passed away and was buried at Medina, where his tomb remains to this day one of the most sacred places of pilgrimage in the Moslem world.

## II.

The doctrines of Islam, meaning "submission to God," are found in the Koran, the Bible of Mohammedanism, consisting of 114 suras or chapters of varying lengths and touching upon the most diverse subjects. The Koran contains not only the religious but the civil law of the Mohammedans. "Muslim law," says Prof. MacDonald, "prescribes everything that a man should do to God, to his neighbor, and to himself. It takes all duty for its portion and defines all action in terms of duty. Nothing can escape the narrow meshes of its net. One of the great legists of Islam never ate a watermelon because he could not find that the usage of the prophet had laid down and sanctioned a canonical method of doing so." Occasionally a "revelation" was too wide or too narrow, but that constituted no difficulty for it was a principle of Mohammed that any "revelation" could be modified or abrogated by a subsequent "revelation."

The Koran is a compilation, without beginning or end, of the "revelations" which Mohammed received from time to time in the cave at Mecca and after his flight to Medina. Each sura or chapter opens with the expression "In the name of the merciful and compassionate God." These suras, however, are not arranged in chronological order, although it is stated in each whether it was given

at Mecca or Medina. The prophet himself was illiterate, and it has been said that he could neither read nor write, but from time to time he recited portions of the "heavenly book" which had been revealed to him in his dreams and visions. These communications were cherished in the "breasts of men," or written down upon pieces of pottery, palm leaves, or the shoulder blades of mutton. Two years after his death they were collected by Abubekr, the first Caliph, and ten years later they were revised and issued in their final form by Othman, the third Caliph. The Koran is supplemented by the Sunnas or traditions of the prophet's sayings, his actions, practices, and decisions, as handed down by his immediate companions. The first collection of these traditions was made in the second century after his death. They are regarded by the orthodox Mohammedans as sacred and authoritative almost as the Koran itself.

The fundamental doctrine of the Koran is *La-ilaha-il-Allah; wa Mohammed er rasool Allah* — "There is no God but Allah, and Mohammed is Allah's prophet." This Gibbon characterizes as the eternal truth and the eternal falsehood of Mohammedanism. The Mohammedan doctrine of God is an exaggerated form of fatalism. All things are controlled by the will of the infinite. What is to be must be and there is no escape from it. The day of a man's death is inscribed upon his forehead and nothing he can do will prevent or postpone it. The Koran describes the creation of the race as follows: Allah took into his hands a mass of clay, and dividing it into equal parts cast one half of it into hell saying, "These to eternal fire and I care not;" the other he tossed upward, adding, "These to Paradise and I care not."

Four cardinal virtues are prescribed by the Koran. The first is that of prayer. Five times daily, at day-break, at noon, in the afternoon, in the evening, and at the first watch of the night, the believer, whatever his duties or pleasures, must look toward Mecca and perform his customary devotions. The second is fasting or the observance of the month Ramadan, which lasts for thirty days, during which, from sunrise to sunset the faithful must abstain from eating, drinking, baths, women, and perfumes; "from all nourishment that can restore his strength, from all pleasures that can gratify his senses." The third is that of charity, which extends even to the animal creation and is enjoined by the Koran as an indispensable duty. The Mohammedan must devote a tenth of his revenue to this purpose, and if his conscience accuses him of fraud or extortion then a fifth. The fourth is a pilgrimage to Mecca, which is required of every person if possible. Arriving at Mecca, the pilgrim kisses the black stone, runs around the Kaaba seven times, drinks from the sacred well Zemzem, stones three pillars, known as the great devil, middle pillar and first one, with seven small pebbles, and finally sacrifices a sheep or other animal.

While the use of wine is forbidden, and severe penalties are prescribed by the Koran for theft, usury, fraud, and false witness, it encourages slavery by authorizing the faithful to make slaves of captives taken in holy wars. As a consequence Mohammedan countries are the strongholds of slavery today. It tolerates polygamy and places no restriction upon divorce. While it is taught as a praiseworthy act for a man to have but one wife, the believer may take "two, three, or four wives and not

more.”\* Religious intolerance is fostered. With the exception of the Jews and Christians, to whom the alternative of death or tribute was given, all other peoples must embrace Mohammedanism or perish by the sword.

To the unbeliever the torments of a burning hell were promised, but to the faithful the joys of a sensuous paradise, the air of which was redolent with fragrant perfumes, where crystal rivers flowed over beds of musk and camphor, whose inhabitants lived in palaces of marble, wore garments of silk adorned with gold and precious stones, reclined upon couches of voluptuous ease, from golden vessels partook of viands which could be eaten without satiety and were served with liquors which could be drunk without inebriation. To the meanest believer seventy-two houris or black-eyed maidens with everlasting charms were promised. Amid these sensuous joys there would also be spiritual pleasures. “The most favored of God will be he who shall behold his face evening and morning, a felicity which will surpass all the pleasures of the senses as the ocean surpasses a drop of dew.”

### III.

With teachings such as these and its appeal to the sword the faith of Islam soon spread over wide areas of territory. The history of religions affords no parallel to the marvellous growth of this religion. No doubt the Arab's love of warfare and his hope of plunder contributed to its rapid spread. With the battle cry “Islam,

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\* By a special “revelation” the prophet was allowed to take a greater number. At one time Mohammed had ten wives.

tribute or the sword" it looked indeed as if Mohammedanism was about to possess the world. By the victories of Khaled and Amrou at Aiznadin and Yermouk, Syria was wrested from Heraclitus, emperor of the East, four years after his triumphant campaigns against the Persians. The victories of Kadesiah, Jalula, and Nehavend made certain the conquest of Persia, all within a period of ten years.

In 640 Amrou entered Egypt and infested Alexandria, which fell after a siege of fourteen months. According to Mohammedan tradition Amrow was asked by Philopenus, a grammarian and philosopher, to spare the library of Alexandria, and although inclined to do so he decided to consult the caliph whose answer was, "if these writings of the Greeks agree with the book of God (the Koran), they are useless and need not be preserved; but if they disagree they are pernicious and ought to be destroyed." These instructions were ruthlessly carried out, the parchments of the library furnishing fuel for the four thousand baths of the city for many months. This tradition is now generally discredited, the probabilities being that amidst those troublous times this famous collection of books, containing the knowledge and lore of the ancient world, was scattered and destroyed.

Northern Africa was overrun, the intrepid Akbah pushing his way to the shores of Morocco and exclaiming as he spurred his horse into the surf of the Atlantic: "Great God! if my course were not stopped by the sea, I would still go on to the unknown kingdoms of the West, preaching the unity of thy holy name, and putting to the sword the rebellious nations who worship any other gods than thee." Africa itself, however, was not subdued without difficulty, but finally, with the exception

of Abyssinia, it passed over into the hands of the Saracens, the ancient Coptic church, once powerful and prosperous, becoming all but extinct.

#### IV.

Within a hundred years after the flight of the Prophet from Mecca, the Mohammedans had possessed themselves of Arabia, Persia, Syria, Palestine, Egypt, Africa, and Spain, as Creasy says, "in an unchequered and apparently irresistible career of victory." Eager for fresh conquests and further plunder, the Mohammedans of Spain were looking with eager eyes upon the cities, provinces, and kingdoms of Europe.

In the summer of 732, under the mighty chieftain, Abderrahman, his own troops re-enforced by a large body of Berber cavalry from Africa, making an army variously estimated from eighty thousand to three hundred and fifty thousand, they crossed the Pyrenees, overran a large part of France, burning and sacking churches, and threatening the extinction of Christianity in Europe. In vain did Eudes, Count of Aquitaine, attempt to check this invasion. Not since the days of Attila, the Hun, had Europe been thrown into such alarm and consternation. Apparently the sun of Christendom was about to set. As Draper expresses it, the crescent of Mohammedanism, with one horn touching the Bosporus, and the other Gibraltar, embracing in its vast semi-circle the Northern shore of Africa and the curving coast of Asia, seemed about to round out to the full and cover all Europe.

At this critical moment when all seemed lost and despair had laid hold upon Europe, a leader, sufficient to the

crisis, was raised up in the person of Charles Martel, or the "Hammer," who turned back the tide of Moslem conquest and saved the world to the Christian faith and the Christian civilization. Upon the plains of Tours, near the center of Gaul, the armies of Abderrahman and Charles Martel met in a death-like grapple for the supremacy. For six days the contest raged with varying degrees of success, neither army making much headway against the other. Finally on the seventh day a false cry, so say the Arabian chroniclers, arose among the Moslems that the enemy was plundering their camp. The departure of several squadrons to protect their tents threw their entire army into confusion. In vain Abderrahman endeavored to check the tumult, but the Franks advancing, he was slain, pierced by many weapons. That night the Moslems, finding that their leader was killed, quietly departed to the great surprise of the Christians who had expected the next morning to see them issue from their tents and renew the battle. So decisive was the victory of Charles Martel that the Arabians returned to Spain and never again attempted to push their conquests beyond the Pyrenees.

The battle of Tours was one of the turning points in history, one of those decisive conflicts which determine for all time the destinies of men and of nations. But for the battle of Tours the civilization of the world might be Mohammedan rather than Christian. As Gibbon, not without regret, says: "Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Mohammed."

The battle of Tours gave a set-back to Mohammedanism

from which it never recovered. It is true that the crusades, which sought to wrest the Holy Land from the Saracens, ended disastrously, and yet they were used by divine Providence, indirectly perhaps but none the less truly, in bringing about the commercial expansion of Europe and an intellectual quickening which led to the revival of learning, the invention of printing, the discovery of America, and the Protestant Reformation, all of which were destined to become powerful factors in the expansion of Christianity and the propagation of the kingdom of God in the world.

Since the crusades the crescent of Mohammedanism has been decadent and the Star of Bethlehem has been ascendant. To be sure the fall of Constantinople in 1453 proved a serious loss to Christendom, but it was more than compensated for by the expulsion of the Moors from Spain forty years later. From that day to this no new territory has been added to Mohammedanism while fully one half of the world's territory has been brought under the sway of nations professedly Christian, and more than a third of the world's population, nominally at least, is enrolled beneath the banner of the cross. Steel meeting steel upon the plains of Tours vanquished Mohammedanism with its battle-cry of "Islam, tribute or the sword," but the simple preaching of the gospel has brought to Christ even nations that were afar off, demonstrating at a later time as it had in the days of the apostles the vitality and virility of the Christian faith.

Book III.

THE EXPANSION OF CHRISTIANITY

## CHAPTER I.

### THE DAWN OF A NEW AGE

The period between the fall of Rome and the beginning of the eleventh century has been characterized as the dark ages because with the inrush of the barbarians it contrasts so unfavorably in culture and enlightenment with the ages which preceded and followed it. A night of ignorance and superstition seems to have settled down upon all Europe. In many respects Christianity had lost its spirituality and fervor, while the church countenanced practices which were utterly inconsistent with the spirit and teachings of its founder. This perhaps was the inevitable consequence of the speedy Christianization of the Roman empire. When Christianity, under Constantine and his immediate successors, was made the state religion the church immediately became popular and all classes flocked into it. Multitudes were received into its fellowship who were not only ill prepared for church membership but who were destitute of any vital knowledge of the Christian faith. The result was that instead of paganism becoming Christianized the very reverse took place and Christianity in many respects became paganized. The worship of saints was substituted for the worship of the gods. As each locality in the past had had its special deity, so now it had its own particular saint or martyr. Those who had been accustomed to worshipping images of the gods now worshipped images of the saints.

Religious festivals were instituted which took the place formerly occupied by the old Roman Lupercala, Saturnalia, and the mystic heathen rites.

## I.

Amidst the ignorance and superstition then prevalent not all was darkness. In many of the monasteries the lamp of learning was kept burning. Besides the work which they did as missionaries and almoners of the wealthy and pious the monks served as teachers and historians, handing down to future generations the literary treasures of the past, maintaining the continuity of Christian thought, and acting as the chroniclers of history then in the process of making. By no means least among their functions was the work which they did as copyists, multiplying with painstaking care parchment copies of the classics and other works which often were embellished in an artistic manner. But for this service many of the most important and most valuable writings of antiquity must have perished.

Missionary activities did not cease. Charlemagne compelled the independent and warlike Saxons to accept Christianity at the edge of the sword. Anskar, afterwards appointed Archbishop of Hamburg, carried the gospel to the Scandinavians in Sweden and Jutland. During this period also the great Slavic race was Christianized. Vladimir the Great, of Russia, having had the claims of various religions urged upon him, sent envoys to investigate the merits of Mohammedanism, Judaism, and Greek and Latin Christianity. Having been greatly impressed by the splendor of the ceremonials which they had witnessed in the famous Church of St. Sophia at

Constantinople, these commissioners reported in favor of Greek Christianity whereupon Vladimir caused the wooden image of their chief deity to be cast into the River Dnieper, and commanded his subjects to be baptized in its waters. By the year 1000 all Europe except parts of Russia and the regions north of the Baltic had been Christianized, although there still remained many elements of paganism which had not been assimilated and which in the course of time threatened to destroy in the church itself all semblance to scriptural and apostolic Christianity. In the course of divine Providence this calamity was averted. Various factors united in the reformation of the church and helped to prepare the way for the restoration of the teachings and principles of the apostles.

## II

Foremost among these factors should be mentioned the crusades. Not long after the Christianization of the Roman empire it came to be looked upon as a meritorious act to make a pilgrimage to the Holy Land and visit the places made sacred by the life and particularly the death of Jesus. At first the journey was so difficult and dangerous that it was undertaken by few, but as time went on and the facilities for travel improved the devout in ever increasing numbers undertook these pilgrimages until in the eleventh century companies of pilgrims to the number of hundreds and even thousands made their way to Jerusalem to venerate the spot where Christ was crucified and to look upon His sepulchre. Up to this time no special hindrances had been placed in the way of pilgrims by the tolerant caliphs of the Saracens, but when

the bigoted and intolerant Seljuk Turks gained the ascendancy in the Moslem world, the situation was changed. Several of the Christian churches in Jerusalem were burned or turned into stables, while every possible indignity was heaped upon Christians making pilgrimages to the Holy Land. Two pieces of gold were exacted from every visitor to Jerusalem while the tomb of the Savior could only be approached upon condition of defiling it.

It was the story of the indignities offered to pilgrims that appealed to an age of chivalry and aroused the martial spirit of Europe. According to popular tradition the First Crusade was effected chiefly by the preaching of Peter the Hermit, a weird character, who, so the story runs had just returned from a pilgrimage to the Holy Land and who went from city to city telling in vivid and eloquent language the sufferings which he had undergone and the indignities to which he had been subjected by the Turks, until the people of Europe were ready to take up arms and undertake an expedition to deliver the tomb of Jesus from the possession of the infidels. Of the effect of the preaching of Peter the Hermit there can be no doubt, but that he ever visited Jerusalem is open to question. A moving spirit in the crusade was Pope Urban who summoned a council at Piacenza in 1095. This council proving fruitless another was called later that same year at Clermont, France, which was attended by fourteen archbishops, two hundred and twenty-five bishops, four hundred abbots and an innumerable host of others. In an impassioned address the pope, after describing the profanation of the land once trodden by the footsteps of our Savior, promised full remission of any canonical penalties to all the faithful who, from motives

of devotion alone and not for the procurement of gain or honor, should go forth to the aid of God's church at Jerusalem while those who died in true repentance should undoubtedly receive the remission of sins and the fruit of eternal reward.

In response to his eloquent appeal the multitude cried out Deus vult! Deus vult! "God wills it! God wills it!" Urban then exhibited the cross saying "Wear it upon your shoulders and upon your breasts; let it shine upon your arms and upon your standards; it will be to you the surety of victory and the palm of martyrdom; it will unceasingly remind you that Christ died for you, and that it is your duty to die for Him."

A wave of enthusiasm swept over Europe. Insolvent debtors were released from their obligations and the prisons were emptied of all who would go upon the crusade (so called from *crux*, cross). The first division, an unorganized host numbering, it is said, eighty thousand men, women, and children, soon set out under Peter the Hermit and Walter the Penniless. Of these the greater part perished en route and the remainder fell by the sword in Asia Minor. The main body numbering six hundred thousand warriors, set out in 1096 from various parts of Europe under such leaders as Godfrey of Bouillion, Raymond of Toulouse, Robert of Normandy, and others, the plan being that these various divisions should unite in Constantinople. Pestilence and famine decimated their numbers, while multitudes perished in battle. After the seige of Antioch they marched on to Jerusalem which fell into their hands July 15, 1099. Godfrey of Bouillion was elected King of Jerusalem, but he refused the title on the ground that it was not fitting for him to wear a crown of gold in the city where

the King of Kings had worn a crown of thorns.

After having gained possession of Jerusalem and the surrounding territory it was no easy matter to hold it, consequently a Second Crusade was necessary to defend Jerusalem from the Moslems, while a Third which ended in failure was undertaken to deliver the city from Saladin into whose hands it had fallen. Other crusades were undertaken from time to time, there being a diversity of opinion on the part of authorities as to the exact number.

On the whole the crusades ended in a lamentable failure, so far at least as permanently wresting the Holy Land from the possession of the unbelievers. While the cost of these expeditions in blood and treasure is beyond computation, they demonstrated the futility of the sword as a weapon for Christian conquest. Jesus never said to His disciples, "Go win the world by force of arms to my standard," but He did say, "Go ye into all the world and preach the gospel to every creature." Incredible as it may seem where the sword has failed the gospel of Jesus Christ has been triumphant.

The crusades, inconsistent as they were with the teachings of Jesus, were not without result, but were so overruled by divine Providence as to have consequences which were far-reaching. *First* of all they brought the East and West closer together and resulted in the commercial expansion of Europe. The Mediterranean became dotted with vessels plying between the ports of Europe and the Syrian coast. Barcelona, Genoa, Venice, and Pisa grew rich and prosperous under the stimulus of this trade.

*Second*, the invention of the mariner's compass about this time together with the spirit of adventure and travel fostered by the crusades gave an impetus to geographical discovery which led to the voyages of Christopher Col-

umbus, Vasco DaGama, and others.

*Third*, the crusades led to a wider diffusion of knowledge resulting in the revival of learning in Europe. This was particularly true after the fall of Constantinople in 1453. Driven from the East learned Greeks and Jews sought refuge in Italy and the West, reviving the literature, poetry, philosophy, and art of ancient Greece and Rome. As a consequence there sprang up in the city republics of Italy, notably at Florence, a succession of poets, historians, philosophers, sculptors, and painters such as the world had not seen in many generations. Universities sprang up all over Europe, at Salerno, Bologna, Padua, Paris, Orleans, Prague, Cologne, Oxford, Cambridge, and elsewhere. At the beginning of the period of the Reformation there were no fewer than a hundred universities in Europe, some of which were more than two hundred years old. It was a common thing for students to go from one university to another, from Oxford to Paris, and from Paris to Bologna, to take their degrees; wherever there was a famous professor thither flocked students from various universities in all parts of Europe. The intellectual quickening of this time and especially the interchange of thought fostered by the universities served to prepare the way for the new views of truth and the new doctrines which the Protestant reformation was destined to usher in.

### III.

Potent among the factors, which helped to usher in this new age and make possible the revolution which took place in the religious world, was the invention of printing by means of movable type. Laboriously transcribed with

pen and ink upon sheets of parchment,\* books heretofore had not only been few and costly, but for the most part they were beyond the reach of all except the wealthy. It is true that in some of the monasteries extensive libraries were to be found, but these were not within the reach of the common people. The art of printing by means of engraved blocks or seals seems to have been as old almost as human history. It was practiced by the Chinese in an early day and was revived in Europe during the Middle Ages. Playing cards were first printed in this way, and then manuscripts were embellished with engravings. The next step in the process was the addition of a few lines of explanatory text until finally whole books were produced in this manner. The production of books from engraved blocks was an expensive process, but the invention of movable type by Johannes Gutenberg in the middle of the fifteenth century revolutionized the art of printing. The first book issued was a copy of the Latin Bible printed at Mainz in 1455 by Gutenberg and Faust. The art of printing not only stimulated literature and learning but it brought knowledge to the very doors of the common people, and with the discovery about this time of a process for manufacturing paper cheaply proved a powerful adjunct to the Reformation. As Victor Hugo expressed it, Gutenberg was the precursor of Luther, a means being thus afforded for disseminating the doctrines of the reformers far and wide, and of giving currency to their views which otherwise would have been impossible.

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\* The ancients for the most part wrote upon parchment and papyrus, the Chinese upon silk, the Arabians of Damascus upon cotton, and the Spanish Arabs on paper made from hemp and flax.

## IV.

In addition to the forces and factors already mentioned there were the prophets and forerunners of the Reformation, Wyclif, Huss, and Savonarola. Chiefest among these was John Wyclif, who has been called the Morning Star of the Reformation. He was born in the little town of Richmond in Yorkshire, England, about 1324. At the age of sixteen or seventeen he went to Oxford, where he spent the greater part of his life as a student or professor. He attacked the abuses of the church, denied the doctrine of trans-substantiation, and in almost every particular anticipated the doctrines which afterwards were taught by Martin Luther and subsequent reformers. He sent out "poor priests" to preach the gospel in the language of the people in the squares and market-places, in the highways and hedges, that all might hear the glorious tidings of salvation. His most important work was the translation of the Holy Scriptures into the English tongue, which has been the basis of all subsequent translations and with the writings of Chaucer and Langland helped to create English literature. Strange as it may appear Wyclif, protected by influential friends and the circumstances of his time, died a natural death, although he was obliged to retire from Oxford University and spent the latter years of his life in the quiet parish of Lutterworth. After his death his doctrines were condemned by the Council of Constance (1415) and his body was taken from its tomb and burned. His ashes were thrown into the brook Swift, speaking of which, Thomas Fuller said: "This brook hath conveyed his ashes into Avon, Avon to Severn, Severn to the Narrow Seas, they into the ocean; and thus the ashes of Wyclif are the emblem of

his doctrine, which now is dispersed all the world over."

In England the Lollards, though bitterly persecuted, continued the work which Wyclif had begun. In Bohemia John Huss (1370-1415), rector of the University of Prague, became imbued with the teachings of Wyclif and preached against the hierarchy, auricular confession, and the use of images in worship. For this he was obliged to suffer martyrdom. Summoned before the Council of Constance, notwithstanding the safe conduct given him by the Emperor Sigismund, he was condemned as a heretic and burned at the stake. A year later Jerome of Prague suffered a like fate. For fifteen years thereafter Bohemia was rent and torn by religious wars in which the Hussites all but perished.

In Florence, Italy, Girolamo Savonarola labored as a preacher of righteousness. The morals of the people were transformed. Religious festivals supplanted the disorderly carnivals which had disgraced the city. At his suggestion the people brought their obscene books and pictures, and the women their ornaments and finery, which were burned in the public square as vanities. Savonarola recommended that the city be made a Theocracy and that Christ be proclaimed King. Finally through the machinations of his enemies he was condemned by the papal authorities, strangled, and his body burned to ashes, which were thrown into the River Arno. Unlike Wyclif or Huss, Savonarola made no attack upon the doctrines or government of the church. A loyal Catholic, he believed in the papacy as a divine institution, and merely wished to purge the church of the abuses which were sapping its life and power.

## V.

In the meanwhile the church was growing more and more corrupt. The worship of Christ was greatly neglected, relics were venerated, the Eucharist from being a symbol had been transformed into a miracle, in which the bread and wine were literally transformed into the body and blood of Jesus, the celibacy of the priesthood was enforced to the great detriment of their morals,\* penance for sin was substituted for repentance, and indulgences for sin were offered to offenders. Of course these evils did not originate all at once, but in the process of time and through the forces then at work, came into existence and were symptomatic of the degradation into which the church of that age had fallen.

The center and corruption of the church was Rome itself. Boccacio satirically told the story of a visitor to Rome, who more than ever was convinced of the truth of Christianity because if it were not true it could not survive the wicked and profligate lives of its highest officials. Ulrich von Hutton, writing from the papal city, in 1516, said: "You may live by plunder, commit murders and sacrilege; break the laws as you will; your talk and actions may be shameful; you may revel in lust and deny God; but if you bring money with you, you are a respectable man." What Prof. Hudson terms the

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\* Of the evils to which the celibacy of the clergy led Erasmus wrote: "Men are threatened or tempted into vows of celibacy. They can have license to go with harlots, but they must not marry wives. They may keep concubines and remain priests. If they take wives they are thrown to the flames. Parents who design their children for a celibate priesthood should emasculate them in infancy, instead of forcing them, reluctant or ignorant, into a furnace of licentiousness."

"incredible corruption of the papacy" was manifest in the succession of worldly-minded and unworthy occupants of the chair of St. Peter: "by Sextus IV, who connived in political conspiracy and assassination; by the licentious spendthrift Innocent VIII, who got so deeply in debt that he had to pledge the papal tiara; by the monstrous Alexander VI, infamous scion of an infamous stock, for whom poison and the dagger were but common-places in a career of avarice and lust; by the domineering and unscrupulous Julius II, who to carry out his schemes did not hesitate to plunge Italy into civil war; by the worldly minded Leo X, who Medici enough to cherish political ambitions, and to cloak them beneath the mask of facile benevolence, yet sought at the same time to enjoy life by indulging at once his aesthetic tastes and his fondness for low, and even blasphemous jesting."

All Europe was scandalized by the corruptions of the church. With his shafts of sarcasm and ridicule, Erasmus laid bare its vices and follies in his *Moriae Enconium*, or "Praise of Folly" which was directed especially against the sins of "unholy men in holy orders." The most important service which he rendered, however, was the publication of an edition of the New Testament presenting in double columns the Greek text with a Latin translation of his own. In the preface of this volume Erasmus said: "I wish that even the weakest woman should read the Gospels—should read the Epistles of Paul; I wish that they were translated into all languages, so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plow, that the weaver should hum them to the tune of his shuttle, that the traveller

should beguile with their stories the tedium of his journey." Widely circulated this work enabled the thinkers and students of that day to see how the church had departed from the standards of Christ and his apostles. While at Oxford University Erasmus was associated with John Colet and Thomas More who rendered a signal service to those who were to follow in the telling blows which they struck at the abuses of the church.

In Germany the humanists by their encouragement of the new learning, and especially one of their number, John Reuchlin, the eminent Hebrew scholar, rendered an important service in preparing the way for the dawning of a better day. When it was proposed that the books of the Jews should be destroyed on the ground that they were hostile to Christianity, Reuchlin replied that much of the Jewish literature might be read by the Christians with profit to themselves. For this he was bitterly attacked, but many of the friends of the new learning wrote commending the stand which he had taken. These letters he published under the title *Epistolae Clarorum Virorum*, "Letters of Illustrious Men." Not long afterwards Ulrich von Hutten came to Reuchlin's defence in a rollicking series of fictitious letters under the title *Epistolae Obscurorum Virorum*, "Letters of Obscure Men," which convulsed the scholars of Europe.

The hour had arrived for decisive action, and by Martin Luther, a German monk, the blow was struck which was destined to smite the shackles of ecclesiasticism from Europe and usher in a new age, the age of religious freedom. But Martin Luther, great man that he was, never could have wielded the lasting influence which he did without the aid of these various forces and factors which prepared the way for the Protestant Reformation.

## VI.

Born at Eisleben, Saxony, November 10, 1483, Martin Luther was a child of the common people, his father being a poor and humble miner. Of his forebears Luther said, "My father, my grandfather—all my ancestors were peasants." Though poverty stricken it was the wish of his parents that he receive an education and ultimately fit himself for the law. In the home school at Mansfield, whither his parents had removed during his infancy, he acquired the rudiments of learning and at the age of fourteen was sent to Magdeburg, and thence to Eisenach. His father being unable to furnish him with funds sufficient to meet all of his expenses he was obliged to go from door to door singing hymns and carols for the purpose of soliciting small gifts to assist him in his schooling. At the age of eighteen he entered the University of Erfurt, from which he graduated with the degree of Master of Arts in 1505.

The same summer because of a vow made, so it is said, during a terrible thunder storm, he abandoned the study of law, turned his back upon the world, and contrary to the wishes of his father, entered the novitiate of the Order of Saint Augustine in the convent at Erfurt. He was often sorely troubled by his conscience, which fasting and penance and prayers failed to relieve. He passed through great mental struggles, shutting himself up in his cell for days, and once was found senseless on the floor. At last there dawned in his mind the doctrine of justification by faith, that the soul is freed from sin not by fasts and penances but by faith receiving the promised forgiveness of Christ. This doctrine came to him partly through the influence of John von Staupitz,

Vicar General of the Order to which he belonged, partly from the writings of Saint Augustine, and partly from his study of the Bible to which he was led by the works of Augustine and the counsel of his Vicar General. Von Staupitz told him that he should look not to his own resolutions or his own acts for peace with God, but should trust in His forgiving mercy and see in Christ a loving Savior rather than a threatening judge.

It was not until his visit to Rome in 1511 that he realized in all of its fulness this new doctrine. Three years earlier he had been transferred from Erfurt to the Augustinian monastery at Wittenberg, and soon afterwards he was appointed preacher to the newly founded University in that city. Sent to Rome on an errand for his monastery he witnessed the corruptions of the church in the capital city of Christendom. Up to this time he had looked upon the Pope as God's vicegerent on earth and considered Rome as holy as the city of Jerusalem. He had kissed the ground when he came in sight of the city expecting to find everyone "awed in perpetual reverence by the holy atmosphere of the place." But his reverence received a rude shock. He saw cardinals with their palaces and their mistresses. He saw the pomp and power and profligacy of Papal Rome. Of godliness he saw not even a trace, nor, as Froude says, even the "wish for such a thing." Pained by what he had witnessed, as he climbed upon his knees the Scala Santa that led, so it was affirmed, to the Judgment Hall of Pilate, he was impressed anew with the doctrine of which he had had glimmerings before, and ringing in his ears he seemed to hear the words "the just shall live by faith." He rose to his feet and walked down. Thus was born the first great doctrine of the Reformation —

### "Justification by Faith."

At this time Luther had no thought of breaking with the Roman Church, and it is altogether likely that he would have been content to hold his great discovery in peace but for circumstances which occurred six years later. When Leo X was elected to the papacy in 1513 its treasuries were empty. To obtain funds for his various projects, and particularly for the completion of St. Peter's at Rome, he had recourse to the sale of indulgences, by which the penalties of sin were remitted for a monetary consideration, the amount being proportioned to the gravity of the offence. Agents were sent all over Europe to promote the sale of indulgences and thus fill the coffers at Rome. John Tetzel, a Dominican monk who had been appointed for this purpose by the Archbishop of Mainz, gave great offence by his methods, offering to release the souls of the dead from purgatory if their friends would pay for them, and declaring that as soon as the clink of the coins was heard in his money box their souls would be released. About 1517 he appeared in the vicinity of Wittenberg on this nefarious business. Aroused to indignation that any one save God could remit sin, Luther appealed to the ecclesiastical authorities to put a stop to the practice. This proving of no avail he drew up ninety-five theses bearing on indulgences and posted them on the door of the church at Wittenberg, offering according to the practice of the time, to defend his propositions against all comers. Luther's theses were given currency through the newly invented art of printing. Tetzel replied with one hundred and ten counter propositions. At first the Pope declared that it was nothing but a squabble of monks and sent his legate, Cardinal Cajetan, to settle the dispute. Luther

appealed from the legate to the Pope and from the Pope to a future council. Finally in a disputation at Leipsic with Dr. Eck, who sought to silence him by citing the authority of church councils, Luther denied the authority of such councils, declaring that they were fallible, and that no other law was admissible for the believer than the very text of Scripture. Thus was born the second great principle of the Reformation, viz: the Bible as the Final Authority in matters of faith and practice. From this second principle there followed a third, viz: the Right of Private Judgment. The Catholics acknowledged the supremacy of the Bible, but contended that the plain man was not competent to interpret its teachings aright. He must therefore be governed by the teachings and decisions of the Church. Luther, on the contrary, held to the right of private judgment in such matters and he refused to admit that the interpretation of the church should ever be set over against one's own interpretation of the will of God as recorded in the Scriptures. These three great principles—Justification by Faith, the Authority of the Scriptures, and the Right of Private Judgment—constituted the Magna Charta of the Reformation, and it was in behalf of these three great principles that Luther waged his great battle for human freedom.

Leo X, aroused to action by the turn which affairs were taking, sought to silence the bold reformer by issuing a bull of excommunication. Forty-one propositions taken from Luther's writings were denounced as heretical or scandalous. All persons were forbidden to read Luther's books which were ordered burned. If he did not retract his errors within sixty days, he and all his adherents were to be regarded as having incurred the penalty for heresy. In reply the monk of Wittenberg

publicly burned the bull before a great concourse of students, teachers, and citizens. This bold and defiant attitude created a terrific tempest which raged "high as heaven, wide as the earth." Luther expressed the opinion that it would not be stilled before the day of judgment.

All Germany was in a state of ferment and discussion waxed rife on every hand.\* The papal supremacy becoming involved Leo wrote to the newly elected Emperor Charles V for assistance in suppressing the heresy. Luther accordingly was summoned before the Diet of Worms in 1521. Some of his friends remembering the fate of Huss trembled for his safety, but Luther replied, "I would go if there were as many devils at Worms as tiles upon the roofs of the houses." After speaking in his own defence he was asked by the court orator whether he would retract what he had written in his books. A plain ungarnished answer was demanded. To this demand Luther replied:

"Well, then, if your Imperial Majesty requires a plain answer, I will give one without horns or teeth! It is this; that I must be convinced either by the testimony of the Scriptures or clear arguments. For I believe these things contrary to the Pope and Councils, because it is as clear as day, that they have often erred and said things inconsistent with themselves. I am bound by the Scriptures which I have quoted; my conscience is submissive to the word of God; therefore I may not; and will not recant, because to act against conscience is unholy and unsafe. So help me God. Amen."

After the Diet of Worms, Prince Frederick, Elector of

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\* Erasmus said, "Luther has committed two crimes! he has hit the Pope on the crown and the monks on the belly."

Saxony, fearing for the safety of the intrepid reformer caused him to be seized by a party of masked horsemen and kept him in custody for about a year in Wartburg Castle, his place of confinement being known only to a few of his friends. During this period he was not idle but occupied himself in writing pamphlets and translating the New Testament into German. Later with the aid of Melancthon and others the translation of the Old Testament was completed. It was no easy task, said Luther, to make the old Hebrew prophets speak German, but he was able to do so in such a way that the influence of his translation continues to this day and has done much to shape the language and literature of the German people.

From Germany the influence of the Reformation spread to other lands, to Denmark and the Scandinavian peninsula. Independently of Luther and differing from him upon some points Ulrich Zwingli taught the reformed doctrines in Switzerland, and gave his life in their defence on the battlefield of Kappel. Not long afterwards John Calvin, who had been converted to Protestantism by a study of the Greek New Testament, found refuge in Switzerland. At Basel, in 1536, he produced his famous "Institutes of the Christian Religion" which, translated from Latin into French by their author, rendered an important service to the French language and literature. The influence of Calvin was by no means confined to France and Switzerland, but the Reformed Church of Holland, Presbyterianism in Scotland, and Puritanism in England and America were deeply indebted to his influence and teachings. In England the break with Rome was largely political. Henry VIII had been a loyal Catholic and for a treatise which he had written against

Luther was rewarded by the pope with the title "Defender of the Faith" which English sovereigns have retained from that day to this. But when he wished to divorce Katherine of Aragon, his brother's widow whom he had married, the pope refused to give his consent. So Henry took matters into his own hands withdrawing all allegiance to Rome and declaring himself to be the head of the English church. The work of Wyclif and the Oxford reformers had not been in vain, and by gradual processes England came to the full Protestant position. Even in Catholic countries, Italy, France, and Spain, the influence of the reformers was felt, and although Protestantism was crushed by the Counter Reformation some of the worst abuses of the church were remedied. Thus a revolution was effected and the world was made a better world by reason of that mighty convulsion which quickened all Europe during the sixteenth century.

## CHAPTER II

### THE CONSERVATION OF THE NEW AGE

History is the product of two opposing forces, the progressive and conservative, although it is but fair to state that all is not progressive that goes by that name, neither is all conservative which is so called, nevertheless these two forces are always at work, but the old never yields to the new without a struggle for the centripetal ever seeks to hold in check the centrifugal. It was not otherwise with the Protestant Reformation. The Roman Church, long the dominant force in European life and society, sought by every means within her power, statecraft and churchcraft, intimidation and persecution, intrigue and force of arms, to bring back to her fold those whom she esteemed her erring children. In countries where Roman Catholicism was still in the ascendency, which was the greater part of Europe, repressive measures of great severity were employed to compell those of the new way of thinking to recant and make their peace with the church. Men and women not only were imprisoned and their goods confiscated, but they were forced to undergo the terrors of

the Inquisition\* and submit to extreme bodily tortures, all in the sacred name of religion and for the purpose of reclaiming them from the error of their ways. These measures failing they were condemned to death, bound to the stake with faggots piled about them and burned; in some instances they were buried alive or compelled to suffer death in more cruel ways.

Not only were such efforts put forth to stamp out heresy in Catholic countries, but it was proposed to wage a war of extermination against those states where Protestantism had gained the ascendancy. The preservation of Protestantism notwithstanding its disparity in numbers belongs to the very romance of history. In considering this phase in the development of the period we shall confine our attention to the three principal events in the conservation of the new age, viz: the Peace of Augsburg, the defeat of the Spanish Armada, and the battle of Lutzen.

## I.

Inasmuch as Protestantism as a movement had originated in Germany, it was to be expected that vigorous measures should be undertaken to uproot it at its source.

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\* In an earlier day the Inquisition, which was a tribunal for detecting and punishing heresy, had been used against the Albigenses in France, and had been established in Spain by Ferdinand and Isabella to deal especially with the Jews, but in 1542 the Holy Office of the Inquisition was instituted at Rome under the direction of the pope and a committee of cardinals. It proceeded to investigate all cases where men were drifting toward the reformed faith and punish those who were found guilty of heresy. Burning at the stake was accepted as a suitable means of punishment, although the Bishop of Utrecht advocated boiling until he himself was unable even in a holy cause to witness such a frightful means of death.

In January 1530 the emperor, Charles V, summoned a Diet at Augsburg the following April. This body, composed of the German princes and representatives of the free Imperial cities, decreed that Protestants must submit to the pope by November 10 of the year following (1531), and the emperor added that in case of their refusal measures would be adopted for their speedy extermination. Although Luther had taught the doctrine of non-resistance and had said that he would rather die ten times over than have his teachings become the occasion for bloodshed, nevertheless all hope for reconciliation between the two parties having been abandoned, it was necessary for the Protestants to organize for mutual defense. Accordingly under the leadership of John of Saxony and Philip of Hesse they formed themselves into the League of Schmalkalden in which they resolved to defend their faith with their fortunes and their lives. The Schmalkaldic League, composed of Electoral Saxony, Hesse, Braunschweig—Luneberg, Braunschweig—Grabenhagen, and the cities of Strassburg, Ulm, Constance, Reutlingen, Lindau, Biberach, Isny, Lubeck, Magdeburg, and Bremen, constituted but a small minority of the states and cities of Germany. Had the decree of Augsburg and the threat of the emperor been put into execution at this time, so far as human probabilities are concerned, it would have fared ill with Protestantism. Indeed it seemed as if all things were conspiring to crush the new order of things, but in wholly unexpected ways such a catastrophe was averted which would have retarded progress, civilization, and the interests of true religion for many years.

At this time Solyman, the Magnificent, was Sultan of Turkey. For several years he had been looking

with longing eyes upon Europe as a field for Mohammedan conquest. A few years previously he had waged war against Hungary, ravaged the Mediterranean, and had threatened to replace the cross of St. Stephen's at Vienna with the crescent. Just at the time when Charles V was preparing to exterminate Protestantism throughout his empire, Solyman re-appeared in Austria with an army of three hundred thousand men. A divided Christendom would have fared ill at the hands of such a host of hostile Turks, blinded by fanaticism and with an intolerant zeal for their faith. It was imperative therefore that the emperor should make peace with the League of Schmalkalden. In July 1532 the Peace of Nuremberg was concluded in which both parties agreed to make concessions and unite in a vigorous resistance against the Turks. The Turkish invasion proved a fiasco. They did not attempt a decisive battle, but after a few minor engagements in which they were worsted, the Turks returned to their own land. Thus the extermination of Protestantism was averted and Europe was spared the horrors of a Turkish war.

The peace of Nuremberg continued until 1546 when hostilities again broke out between the empire and the Schmalkaldic League. Protestantism suffered some severe reverses at first, but compromises were made from time to time until finally in 1555 the Peace of Augsburg was concluded which recognized the right of each church to exist in Germany and to have its own creed, upon the principal *cujus regio cuius religio*, viz: that each prince had the right to decide what the religion of his realm should be. Those of the opposite faith were to have the privilege of removing elsewhere without the loss of goods or honor. In case a Catholic prelate became a Protestant

he was obliged to give up his office with its revenues. In cities where both faiths were already established provision was made for their continued toleration. The peace of Augsburg was noteworthy for two reasons, viz: it was the first legal recognition of Protestantism in Germany and for more than sixty years prior to the outbreak of the Thirty Years' War the new order in that country was permitted to work out its own destinies in comparative freedom and was enabled without restraint to increase in strength and numbers.

## II.

From the very nature of the case composed of numerous petty states, a majority of which were Roman Catholic, the German empire could not become the bulwark of Protestantism in Europe. That seems to have been reserved for the English nation and for two reasons—*First*. The victory of Protestantism in England had been sweeping and after the accession of Queen Elizabeth to the throne it had become the most thoroughly Protestant country in the world. In Scotland also under the preaching of John Knox and others, Protestantism had gained complete ascendancy, so that there no longer was danger of a Roman Catholic attack from that quarter. *Second*. The insular character of England was its strongest protection. Being entirely surrounded by water save where it joined Scotland on the North, it was inaccessible except by sea, and hence was less liable to invasion by a foreign foe than any other country in Europe. The isolation of England was a great Providential advantage both for the development and preservation of Protestantism.

While Protestantism had been gaining the ascendancy in England, on the continent a Catholic re-action had taken place during the latter half of the sixteenth century. In Italy, Belgium, and Spain, Protestantism was completely crushed, and a Catholic counter reformation had been successful in Savoy, parts of Switzerland, and elsewhere. In France the Catholic League had triumphed over the Huguenots, and in Germany many had returned to the old faith. England alone was left to champion the cause of Protestantism. By aiding and abetting the Netherlands in their revolt against Spain she had incurred the ill-will of Philip II, at that time the most powerful monarch in Europe.

Philip II was not only King of Spain and Portugal but he ruled over Naples and Sicily, the duchy of Milan, Belgium and the Netherlands, and had in his domain rich and powerful colonies in Africa, the Philippines and both the continents of America. Narrow and bigoted, it was his desire to re-unite the entire Christian world under the papacy. England was the chief obstacle in the way of this project. The subjugation of the island kingdom was no easy undertaking, but a great fleet was prepared called the Invincible Armada with which the Spanish armies in Holland under Alexander Farnese, Duke of Parma, the greatest military genius of his time, were expected to co-operate in the conquest of Protestant England.

For three years this great fleet was being prepared in the ports of Spain. All Europe was in a flurry of excitement. In Spain the undertaking was looked upon as a crusade. The pope, Sixtus V, promised plenary indulgence to all who embarked upon this expedition. He declared Queen Elizabeth to be excommunicated and absolved her subjects from all allegiance. While some

few of the extreme Catholics proved traitors, the great bulk of the Romanists rallied to the standard of the Queen for not only was the cause of religious liberty at stake, but the fate of England itself lay suspended in the balance.

In the meanwhile the preparations of the Spanish Armada created the greatest fear and consternation throughout England. Queen Elizabeth summoned her loyal subjects to rally about her. Extensive preparations were made to resist the invasion. Circular letters were sent to the lord-lieutenants of the various counties requiring them "to call together the best sort of gentlemen under their lieutenancy." They were asked to appear fitted and equipped to serve as footmen or horsemen, especially the latter. Similar letters were dispatched to the nobility and the cities. The clergy also were asked to make contributions. The response in men, money, and supplies exceeded the Queen's expectations.

The royal navy consisted of but thirty-four vessels mostly of small size, and the cities were commanded to furnish ships to re-enforce this small fleet. The citizens of London responded by fitting out thirty vessels, which were twice the number asked. The gentry and nobility fitted out forty-three ships and with merchantmen equipped for war swelled the number of ships available for national defence to one hundred ninety-one manned by seventeen thousand, four hundred and seventy-two seamen under Lord Howard of Effingham, high admiral, and such able captains as Sir John Hawkins, Sir Martin Frobisher, Sir Francis Drake, and others. Three large armies numbering seventy-six thousand infantry and three thousand cavalry were assembled.

No comparison, however, was to be made between the raw and untried English troops and the trained veterans

of Spain. There was a like disparity between the hastily improvised English navy, which for the most part consisted of small vessels, many of them no larger than modern yachts, and the great Armada which was being prepared in the ports of Spain. This Armada was a great flotilla consisting of sixty-four galleons more than twice the size of the largest English vessels and eighty-six smaller ships. Finally this great fleet was in readiness and set sail from the Spanish coast but it was driven back by a storm at sea, and the report reached England that the expedition had failed. After making repairs, however, the fleet set sail a second time, having on board the very flower of European soldiery and under captains who had never known defeat.

On July 19, 1588 the invincible Armada was sighted off the coast of England by the master of a Scottish privateer. The British fleet lay at anchor when this immense flotilla hove in sight, stretching out in the form of a great crescent which measured seven miles from horn to horn. Lord Howard gave orders to his captains not to come to close quarters with the enemy where the size of the vessels and the number of soldiers would put the English to disadvantage but to bombard them from a distance and await the opportunities which winds, currents, or accidents might afford in intercepting scattered vessels of the Spaniards. Adopting these tactics, the English vessels, lighter and more easily manipulated than the great Spanish galleons, attacked them from the rear and waged a sort of guerilla warfare. As the English seamen expressed it "the feathers of the Spaniards were plucked one by one." For more than a week the skirmishing continued. Finally at two o'clock Monday morning, July 29, eight fire ships were dispatched

among the vessels of the Armada as they lay at anchor before Calais. Panic-stricken the Spanish galleons cut their cables and sailed away in great confusion. At dawn the English ships closed in on them and pursued them until sundown when almost their last cartridge was exhausted. Three galleons had been sunk, three others drifted helplessly toward the Flemish coast, while the remainder had been shattered and their masts torn away by the terrific English fire. Four thousand men had fallen, and in a council of war the Spanish captains decided on a retreat homeward around the Orkneys. The work of destruction wrought by the English navy was completed by the storms of the northern seas. Many of the remaining ships were dashed to pieces on the shores of Scotland and Ireland, so that scarcely a third of the vessels ever returned to the ports whence they had come. Thus Protestant England was saved and thus the invincible Spanish Armada, in all its pride and splendor, was brought to overwhelming and inglorious defeat.\* So manifestly had this been the work of divine Providence that in commemoration of this remarkable deliverance medals were struck bearing the scriptural phrase taken from the destruction of Pharaoh and his host, "Thou didst blow with thy wind, the sea covered them." On being notified of the terrible disaster to his fleet Philip

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\* Another instance when the very elements seemed to favor the Protestant cause was during the "Glorious Revolution of 1688," when William of Orange landed in England. The winds adverse at first, veered to the east, "the Protestant east wind," as it was long called, and drove William's ships safely through the Channel. Macauley says, "The wind had blown strong from the east when the prince wished to sail down through the Channel, had turned to the south when he wished to enter Torbay, had sunk to a calm during the disembarkation, and as soon as the disembarkation was completed, had risen to a storm, and had met the pursuers in the face."

of Spain exclaimed, "God's will be done. I sent my ships to fight against the English, not against the elements." The defeat of the Spanish armada so humbling to human pride had far-reaching consequences. It not only established the supremacy of England and brought security to Protestantism there, but it foreshadowed the independence of the Netherlands and did much to strengthen the cause of Protestantism in Germany and Scandinavia.

### III.

We must now return to Germany. The peace of Augsburg, upon the principle that each prince was to decide the religion of his realm, proved satisfactory neither to Protestants nor Catholics, and from time to time friction had arisen between them. Finally, in the interest of mutual peace, the Protestants, in 1608, organized themselves into a league which was called the Evangelical Union. In 1609 the Catholics on their part united in a confederation known as the Holy League. Thus the different factions in Germany prepared for war.

The signal for the outbreak of hostilities was the revolt of Bohemia from Austria in 1618, followed by the terrible Thirty Years' War which devastated all Germany, laying waste its agricultural districts, destroying its municipalities, depopulating its states, and bringing back barbarism. The Thirty Years' War was one of the most sanguinary in history. At its commencement the population of Germany was thirty millions, and at its close but twelve millions. In the Duchy of Wurtenburg the population had been reduced from half a million to only fifty thousand. On all sides the ravages of war had brought desolation

and ruin. The homes of princes and peasants had been reduced to ashes. Vast tracts of land lay without a single inhabitant, and once fertile regions had reverted to their primitive wilds. Education had been neglected while vice and immorality ran riot. These were some of the results of that terrible conflict. However we cannot dwell upon these phases of the War but must content ourselves with a summary of its principal events. Owing to a refusal of the Emperor Matthias to permit them to rebuild a church which the Catholics had torn down, the Bohemians organized a revolt against Ferdinand their king and elected in his stead a Protestant, Frederick of Palatine. Ferdinand, being elected emperor soon afterwards, was able to bring all the resources of the empire against his rebellious subjects with the result that Protestantism was overthrown.

Other nations now became alarmed for their own safety. Christian IV, king of Denmark, espoused the cause of Protestantism in 1624, but the Catholics under Tilly and the cruel Wallenstein, who in the straitened finances of the empire adopted the policy of making war pay its way, were successful, compelling Christian IV to conclude the Peace of Lubeck, 1629, and retire from the conflict. Ferdinand issued the Edict of Restoration by which all ecclesiastic lands and endowments that had fallen into the hands of the Protestants since the Peace of Augsburg were restored to the Catholics. As this involved many cases of conversion to Protestantism it not only threatened the rule of the latter, but since they were widely distributed it would have its effect upon all Germany. The execution of this Edict was prevented by the Catholic League on account of their jealousy of Wallenstein whose resignation was demanded to which

the emperor gave a reluctant assent in 1630.

A few months previously Gustavus Adolphus, king of Sweden, had appeared in Northern Germany with an army of sixteen thousand veteran Swedish soldiers to champion the cause of the leaderless and dispirited German princes, and to prevent the extermination of Protestantism in the land of its origin. Modern history knows no more exalted character than Gustavus Adolphus, the lion of the North. However mixed may have been his motives there is no question that his strong Protestant sympathies were the determining factor which induced him to fling himself into this contest. He seemed to have a presentiment of the fate which awaited him, for before his departure from Sweden he summoned his deputies before him and disclosed to them his purpose. "I know," said he, "the dangers I am about to encounter; I know that it is probable that I shall never return; I feel convinced that my life will terminate on the field of battle. Let no one imagine that I am actuated by private feelings or fondness for war. My object is to set bounds to the increasing power of a dangerous empire before all resistance becomes impossible. Your children will not bless your memory, if instead of civil and religious freedom you bequeath to them the superstitions of monks and the double tyranny of popes and emperors. We must prevent the subjugation of the continent before we are reduced to depend upon a narrow sea as the only safeguard of our liberties; for it is a delusion to suppose that a mighty empire will not be able to raise fleets, if once firmly established on the shores of the ocean." Then taking his infant daughter into his arms he commended her to the protection of his country, and amid the sobs and tears of his deputies invoked the blessing

of Almighty God upon them.

Landing in Germany, June 24, 1630, within two years Gustavus Adolphus had forced a triumphant enemy to withdraw from Pomerania, crossed the banks of the Oder, invaded the Duchy of Mecklenburg, went up the Elbe, freed Saxony from the armies of Tilly, passed through the Thuringian forests, entered Frankfort in triumph, returned the Palatinate to its lawful ruler, seized some of the strongest fortresses along the Rhine, overran Bavaria, took possession of its capital, crossed the Danube, and then returned to Saxony to lay down his life on the battlefield of Lutzen. Wallenstein in the meantime had been recalled by the Emperor Ferdinand, and after a series of unimportant skirmishes decided to risk a battle at Lutzen. Wallenstein's army was strongly intrenched and had every advantage of position. The Swedish army, after singing Luther's hymn, "A mighty fortress is our God," and invoking the blessing of the God of battles, rushed to the assault. The Protestants gained the victory, Wallenstein was overwhelmingly defeated, but Gustavus Adolphus rashly refusing to wear his armor fell in the conflict exclaiming to the blood-thirsty soldiers who demanded his name and rank, "I am the king of Sweden, and I seal this day with my blood, the liberties and religion of the German nation."

After this notable victory the Thirty Years' War dragged on for many years. Oxenstierna continued the work of Gustavus and by joining forces with the French minister of state, Cardinal Richelieu, he was able to force the emperor and his successor to fight on the defensive until compelled at last to accept the terms of the Peace of Westphalia.

This Peace is generally recognized as one of the most

important events in modern history. It greatly increased the size of France and Sweden, established the independence of Holland and Switzerland and gave to the various German states a larger measure of freedom than they had ever enjoyed before. But in its religious aspects the Peace was of the greatest importance. Catholics, Lutherans, and Calvinists were placed upon an equal footing. With some reservations the ruler of each state was given the right to make his religion the religion of his people. Dissenters from the established creed were to be banished, but five years were granted in which to remove. The former provision was known as the "Right of Reformation" and the latter the "Right of Emigration."

Since the Peace of Westphalia Protestantism has come to be the dominant force in Christendom. During the past three hundred years the idea of religious toleration has developed until today there is not a nation where Protestantism is in the ascendancy that the fullest tolerance is not granted to the expression of religious opinion.

## CHAPTER III

### THE NEW WORLD

In his "History of the Formation of the Constitution of the United States" George Bancroft asks, "Do nations float darkling down the stream of the ages without hope or consolation, swaying with every wind ignorant whither they are drifting? or, is there a superior power of intelligence and love, which is moved by justice that shapes their course?" To that question but one answer and that an affirmative one can be given. God's hand does guide in the affairs of men and of nations. Of this there can be no clearer evidence than that afforded in our national life and history. In the discovery of America, in the early settlements, and in the subsequent developments of our national life this has been only too apparent.

#### I.

The discovery of the new world seems to have been timed for a specific purpose. The product of the same forces which led to the Protestant Reformation, it proved to be an invaluable adjunct thereto in providing a refuge for those who were persecuted for conscience's sake. The discovery of America a few centuries earlier or a few centuries later would have been productive of far different results. When we take into consideration the

influence exerted by this country upon Christian civilization, free government, popular education, and world evangelization, all of which are the fruitage of the principles which animated the original colonists we can readily see that the discovery of this continent at any other period in the world's history would have affected very differently the upward development of the human race.

Christopher Columbus, it is true, was not the first European to visit the new world. Nearly five centuries earlier (1001) Leif, the son of Eric the Red, accompanied by a band of hardy Norsemen braved the perils of the Atlantic, and discovered a part of the continent of North America to which the name of Vinland was given. There is documentary evidence to show that others of these daring sea rovers accomplished the same feat. But the discovery of America by the Norsemen led to no practical results. No permanent settlements were made and Leif Ericson's voyage of discovery was all but forgotten save in the legends of the Vikings. To Christopher Columbus, therefore, belongs the honor of having discovered the new world, for it was his influence and example which stimulated those voyages of discovery which led ultimately to the peopling of this continent and the building up of a great Christian nation.

Two influences were operative in the discovery of the new world. First a belief in the rotundity of the earth. Columbus was not the originator of the idea that the earth was spherical in form. This seems to have been commonly accepted by the ancients. The Pythagoreans, upon mathematical grounds, believed the earth to be round. In his Timaeus, Plato says, "And he (the creator) gave to the world a figure which is suitable and also

natural. . . . Therefore he made the world in the form of a globe, round as from a lathe, having the extremes in every direction equidistant from the center." Aristotle affirmed that those who connect the region in the neighborhood of the pillars of Hercules with that toward India, and thus declare that the sea is one do not assert the impossible. Eratosthenes said, "If the extent of the Atlantic was not too great one might easily sail from Iberia to India." Strabo, the geographer, and Pliny, the naturalist, declared the earth to be globular in shape. Seneca prophesied that "In tardy years the epoch will come in which the ocean will unloose the bounds of nature, and the great sea will stretch out and the sea will disclose new worlds."

During the Middle Ages this idea was revived. Pulci, the Italian poet, wrote:

"Men shall descry another hemisphere,  
Since to one common center all things tend ;  
So earth, by curious mystery divine  
Well balanced, hangs amid the starry spheres.  
At our Antipodes are cities, states,  
And thronged empires, ne'er divined of yore.  
But see, the sun speeds on his western path  
To glad the nations with expected light."

Toscanelli, the Florentine cosmographer, made a map of the earth, showing it to be spherical in form, and representing China, India and other lands lying to the westward of Europe at a distance of about three thousand miles.

A second influence in the discovery of America was the desire for a shorter route to India. Interest in the

unknown kingdoms of the East had been stimulated by the narratives of Marco Polo, the Venetian traveller. During the latter half of the thirteenth century at the age of seventeen he had accompanied his father and an uncle on a trading expedition to Cathay or China. At Cambulu, the modern Peking, Marco Polo was taken into the service of Kublai Khan, the celebrated Mongolian monarch, at whose court he remained many years. Returning to Venice in 1295 he was taken prisoner a year later in the Genoese War and while in prison dictated to a friend the story of his travels, to which was given the title "The Book of Marco Polo concerning the Kingdoms and Marvels of the East." This book described Thibet, Burma, Hindustan, Siam, and China, giving account of their wonderful scenery and marvellous riches.

Columbus was familiar with the stories of Marco Polo and it is evident from the statements of his son Ferdinand that he had studied the theories of Aristotle, Strabo, Pliny, Seneca, and others. He had seen the map of Toscanelli and had had personal conferences with him. It is known too that he had visited Iceland in 1477 and it is not improbable that he had become acquainted with some of the Norse legends of the voyages of Leif Ericson. At all events he became convinced that Westward across the Atlantic was a short route to India. Numerous circumstances combined to confirm his convictions. Sailors from the Canary Islands had told him of having seen land in the far West. Peter Correa, his brother-in-law, had seen a piece of carved wood that had been washed ashore in Portugal after a westerly gale. He was told that a carved paddle had been picked up at sea a thousand miles west of the European coast. At Madeira pine

trees had been washed ashore, and in the Azores tropical cane had been found on the beach, and once bodies of two men with broad faces and features differing from Europeans had been cast on shore. All of these facts served to strengthen his beliefs.

Columbus believed, moreover, that he was guided by a divine hand. He says: "I have dealt with and conversed with wise people, as well clergy and laity—Latinis, Greeks, Italians, and Moors, and many others of other sects; and our Lord has been favorable to my inclinations, and I have received of him the spirit of understanding. He made me very skillful in navigation, knowing enough in astrology, and so in geometry and arithmetic. God has given me a genius and hands apt to draw this globe, and on it the cities, rivers, islands, and ports, all in their proper places. During this time (forty years of study) I have seen, and endeavored to see, all books of cosmography, history, and philosophy, and all other sciences; so that our Lord has sensibly opened my understanding to the end I may sail hence to the Indies, and made me most willing to put this into execution."

We pass over in silence the trials and discouragements of Columbus in his quest for a wealthy patron to finance a westward voyage in the hope of discovering a new and shorter route to India. Finally his discouragements came to an end when Queen Isabella of Spain generously offered to aid him in his enterprise. Three vessels were equipped, the Nina, Pinta, and Santa Maria, which sailed from Palos, August 2, 1492, on that fateful voyage over the trackless paths of an unknown sea to an unknown world. After weeks of sailing the sailors grew mutinous, and once plotted to cast Columbus overboard. The signs of land which appeared from time to time proved elusive,

but at last land birds were seen, and floating twigs with red berries, and a rudely carved piece of wood. Finally one evening at ten o'clock a light was seen glimmering across the waves. Early the next morning, October 12, 1492, a shot was fired on the Pinta, the signal agreed upon when land should be sighted. At daybreak they saw a wooded island about six miles distant with naked savages running on the shore.

The long voyage was at an end. On landing Columbus, overcome with emotion as he and his followers kissed the ground, knelt to offer up fervent prayer and thanksgiving to Almighty God for directing their course and bringing them safe to land. Then with drawn sword and in the names of Ferdinand and Isabella of Spain he took possession of the island which he named San Salvador.

Columbus made three subsequent voyages to the new world, never realizing to the day of his death the magnitude of his discovery but supposing that he had found a shorter course to India. It seems like the irony if not the tragedy of fate that the name of a mere adventurer, who made no explorations of any consequence, should have been given to the western hemisphere rather than that of Columbus its true discoverer. To him the world owes a debt of gratitude, for it was through his initiative that those other voyages of discovery were undertaken which led to the peopling of the new world with colonists from the old.

## II.

The character of a country depends to no inconsiderable degree upon the character of its original settlers. Other

circumstances subsequently may modify conditions, but in the main the principle holds good. If the discovery of the new world was timed for a specific purpose the same may be said even more truly of its settlement. Is there no significance to the fact that the territory now embraced within the United States should have waited more than a hundred years after the discovery of America for its first permanent settlements? The careful student of history can not fail to note that events seem to have been so timed and shaped that the settlers who were destined to impress most profoundly the life and institutions of this nation were in the main both Christian and Protestant.

The earliest attempts at settlement were made by the Spanish and French, but these attempts seem to have been doomed to failure. At one time it seemed as if Spain would dominate the entire world. Thriving missions numbering thousands of native converts flourished in Florida and New Mexico. Of these scarcely a vestige now remains. Equally great was the failure of the French and so it would seem as if this country was specifically designed to be settled by men who fled from the religious intolerance of the old world that they might secure freedom of faith and worship in the new. Virginia was the first of the colonies to be established, but its settlers for the most part were mere adventurers who came in a quest for gold. Many of them, wearied of the fruitless search, soon returned to the mother country, and it was not until the days of the English Commonwealth when large numbers of Cavaliers sought a secure retreat that Virginia became a growing and a prosperous colony. Men of loftier spirit and sterner mold than mere seekers after earthly riches were required to lay the foundations of

a new commonwealth in a new world. So it seems to have been reserved in the main for men who had suffered for conscience's sake to make the settlements which were destined to affect most profoundly the life of this nation.

Four principles or purposes animated the original settlers. *First*, the desire for freedom of conscience. This was the chief reason which induced them to leave the old world. That men could honestly differ in their religious opinions and yet dwell together in peace, was an idea as yet undreamed of. Conformity to the established order was required of all. Refusal to conform meant restriction, persecution, and even death. To escape the fetters which bound them men of many minds and many faiths came flocking hither—Pilgrims, Puritans and Quakers from England, Huguenots from France, Mennonites and Lutherans from Germany and Scandinavia, disciples of John Huss from Moravia, the Salzburgers from Austria, Covenanters from Scotland, and various others, all in the quest of religious freedom. Those obliged to flee from Europe on account of their religious opinions were not always ready to grant to others that which they themselves were seeking, and so religious intolerance in the various colonies was by no means uncommon. On the whole, however, freedom of faith and worship was much more secure in the new world than in the old. Conditions moreover were much more favorable to its development. Men who had suffered for conscience's sake were less likely to be imbued with a persecuting spirit than those who had not, and with the flight of the years it came to pass that freedom of faith and worship were altogether unrestricted. When the first ten original amendments to the American Constitution

were adopted it was provided that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

*Second*, a missionary spirit. One of the reasons for granting the Virginia Charter was the undertaking of "a work which may, by the Providence of Almighty God, hereafter tend to the glory of his Divine Majesty, in the propagating of the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages living in those parts to human civility and to a settled and quiet government."

Governor Bradford, in enumerating the reasons which induced the Pilgrims to remove to New England, said: "Lastly (and which was not least), a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto for the propagating and advancing of the gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping stones to others for the performing of so great a work." In the charter of Massachusetts there was a no less definite purpose to "win and incite the natives of the country to the knowledge and obedience of the only true God and Savior of mankind and the Christian faith." Upon the seal of the colony was the figure of an Indian with the Macedonian inscription "Come over and help us."

Consistent efforts were made to carry out these purposes. About 1643 work was begun at Martha's Vineyard by Rev. Thomas Mayhew, and his son, Rev. Thomas Mayhew, Jr. In 1662 the first Indian church was organized and by 1664 it was estimated that there

were fifteen hundred praying Indians under the care of this mission. Rev. John Eliot also carried on a notable work among the aborigines. He organized his converts into villages and devised a form of government based upon Exodus XVIII with rulers of tens, fifties, and the hundred. By 1674 there were fourteen Indian towns with eleven hundred Christian Indians. Elliot's great work was his translation of the Bible into the Indian tongue, the New Testament being published at Cambridge, Massachusetts in 1661, and the Old Testament two years later.

Following in the apostolic succession of Elliot and the Mayhews were many others—John Sergeant, David Brainerd, Jonathan Edwards, David Zeisberger, Samuel Kirkland, Marcus Whitman, and others of whom “the time would fail me to tell.” Besides a missionary zeal in converting the Indians, a strong desire early manifested itself for the evangelization of the new communities which were springing up in the west, northwest, and southwest. Side by side with the pioneer settlers the home missionary and the circuit rider made their way to lay the foundations of a Christian civilization.

*Third*, civil freedom. The democratic spirit of American institutions may be traced directly to the democratic principles of the early colonists. De Toqueville says “They brought with them into the New World a form of Christianity which I cannot better describe than by styling it a democratic and republican religion. This sect contributed powerfully to the establishment of a democracy and a republic; and from the earliest settlement of the emigrants, politics and religion contributed an alliance which has never been dissolved.” On board the Mayflower the Pilgrim Fathers entered into a solemn

Compact to form a "civil body politike" in which they covenanted to live together in peace and harmony under just and equal laws enacted for the common good. When the Puritan colony of Massachusetts was founded a few years later, freemen were given an equal voice in the election of all officers including the governor. These early New England colonists exercised practically all the rights of sovereignty, even setting up a mint and coining money (the famous pine tree currency). Later no small friction arose over the appointment of a royal governor. Although the wishes of the colonists were disregarded they continued to be jealous of their rights. It was this training in self-government which was responsible largely for the break with England in the struggle for independence.

*Fourth*, a passion for education. The first free public school in America was opened by the Dutch at New Amsterdam in 1633. In 1635, five years after the settlement of Boston, the Boston Latin School was established which has had a continuous existence to this day. In 1636, and 1637 respectively, schools were opened in Charlestown and Salem, Massachusetts. These early schools were supported by voluntary contributions, but in 1639, the first school in America to be supported by taxation was established at Dorchester, Massachusetts. In 1642 the General Court of Massachusetts enacted legislation for the encouragement of education, and five years later, in 1647, passed an ordinance which has been termed "the mother of our school laws," providing for common schools in every community of fifty householders and grammar schools in every community of one hundred householders. Connecticut soon adopted a similar law, and to these beginnings the common school system of our

country may be traced.

Prior to this and out of their poverty the New England colonists, that they might have an able and a learned ministry after the graduates of Oxford and Cambridge had passed away, established Harvard College in 1636. Other institutions in the various colonies followed, William and Mary in Virginia in 1692, Yale in Connecticut in 1701, Princeton in New Jersey in 1748, King's College later renamed Columbia in New York in 1754, Pennsylvania, although opened earlier as an academy was made a college in 1755, Brown University in Rhode Island in 1764, etc. After the Revolutionary War, colleges and universities multiplied with great rapidity as the country was opened up for settlement, until today there probably is not a country in the world where greater opportunities are offered to aspiring youth to secure an education.

These elements—religious liberty, missionary zeal, civil freedom, and a passion for education—have been the very warp and woof from which the fabric of our national life has been woven. The influence of our nation in the world today is attributable in no small degree to the factors connected with its early colonization.

### III.

Not only in the discovery and settlement of our country were Providential agencies at work, but in the subsequent history of our nation as well. Especially was this true during the struggle for national independence. In his celebrated address before the Virginia House of Burgesses, Patrick Henry said: "Three millions of people armed in the holy cause of liberty, and in such a country as we possess, are invincible by any force which our

enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us."\* That the colonies depended upon that "just God who presides over the destinies of nations" to aid them in that contest is evident from the unceasing prayers which went up for the success of the American arms.

Not only was prayer offered regularly in the Continental Congress but on June 12, 1775, that body recognizing the "indispensable duty devoutly to acknowledge God's superintending providence, especially in times of impending danger and public calamity" recommended that the 20th day of July following be observed "as a day of public humiliation, fasting and prayer; that we may with united hearts and voices, unfeignedly confess and deplore our many sins; and offer up our joint supplications to the all-wise, omnipotent, and merciful Disposer of all events; humbly beseeching him to forgive our iniquities, to remove our present calamities, (and) to avert those judgments with which we are threatened."

After the war had ended and the delegates from the various commonwealths had assembled to "form a more perfect union" in offering a resolution for daily prayers in the Constitutional Convention, Benjamin Franklin said: "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed the frequent

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\* This prophetic utterance was literally fulfilled by the French allies during the Revolutionary War.

instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our national felicity. And have we now forgotten this powerful friend? Or do we imagine that we no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of the truth that God governs in the affairs of men. And if the sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel."

In his first Inaugural Address, Washington said: "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being, who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute, with success, the function allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiment no less than my own; nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men, more than the people of the United States. Every step by which they have advanced to the character of

an independent nation seems to have been distinguished by some token of providential agency."

Not only in the early days of our republic but since, has there been a disposition on the part of the rulers of the nation to depend upon the divine guidance. It is a significant fact that most of the men high in the affairs of state and nation, our legislators, the justices of the supreme court, every one of the presidents of the United States except Thomas Jefferson, who was a deist but by no means an irreligious man, have expressed a belief in the Christian religion. Abraham Lincoln, although a life-long attendant and a profound student of the Bible, never united with any church, but if we may judge both from his public and private utterances there can be little doubt that at heart he was a deeply religious man.

On the morning of his departure from Springfield to assume the duties of the presidency, from the rear platform of the train he addressed his fellow-townsmen: "A duty devolves upon me, which, perhaps, is greater than has devolved upon any other man since the days of George Washington. He never could have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without that same Divine Aid which sustained him; and in that same Almighty Being I place my reliance for support, and I hope that you, my friends, will pray that I may receive that Divine Assistance without which I cannot succeed, but with which success is certain."

Throughout the entire course of our national history from the earliest days down to the immediate present it would seem as if a divine hand had been guiding us, less visibly perhaps but none the less truly than the children of Israel had been directed through the wilderness and

the desert to the land of promise. As his guidance has been vouchsafed to us in the past our hopes in years to come must center in Him for the words of the Psalmist have lost none of their validity and force: "Blessed is the nation whose God is the Lord and the people whom he hath chosen for his own inheritance."

## CHAPTER IV

### MODERN REVIVALS OF RELIGION

Like the ebb and flow of the tides the history of Christianity has been characterized by periods of marked growth and expansion followed by extended periods of recession and declension. After some two or three centuries of persecution and social ostracism with the accession of Constantine to supreme power in the empire Christianity reached a high tide which continued for a century or more when a period of recession set in followed by the rise of Mohammedanism with a consequent loss in wide areas of territory where Christianity had previously flourished. A night of spiritual darkness settled down upon the nations of Europe. Here and there devout souls shone as lights in the darkness. Advances were made in Russia and Scandinavia, but from that night of darkness the European world did not emerge until the age of the renaissance followed by the Protestant Reformation which brought a spiritual quickening to wide areas of Christendom. The Reformation in England was followed by the Puritan revival which not only winnowed out some of the best elements in the English church to people New England with colonists but which had its repercussions in the homeland in the English Commonwealth and the rise of English democracy. But again a recession set in which was followed by the Evangelical Revival and the Great Awakening in

America to which some fuller consideration must now be given.

## I.

In England and America religion had sunk to a low ebb. Of conditions in his quiet New England parish Jonathan Edwards complained of tavern haunting and night walking by the young people and the decline in family religion. Bishop Burnet branded the English clergy as the most lifeless in Europe, the most remiss in their labors and the least severe in their lives. Among the upper classes purity and fidelity to the marriage vow were sneered out of fashion. Vulgarity and profanity entered into common conversation. Ignorance and drunkenness were the prevailing evils of the lower classes. The only Bible which Hannah More saw in the entire parish of Cheddar was used as a prop for a flower pot. In London the gin shops invited the passerby to get drunk on a penny and dead drunk on two pence. Never, said a writer in the North British Review had "a century risen on England so void of soul and faith as that which opened with Queen Anne (1702), and reached its misty noon beneath the second George (1732-1760), a dewless night succeeded by a sunless dawn. . . . The Puritans were buried, and the Methodists were not born."

The revival in England began with a little group of young men in Oxford University who, seeking a deeper spiritual life, formed themselves into a Holy Club, the members of which were nicknamed by their fellow students "Methodists." In this group were George Whitefield, and the Wesleys, Charles and John, the latter of whom became the outstanding leader in the movement.

Having labored with rather indifferent success as a missionary to the Indians in Georgia, he returned to England in 1738 and after his conversion, largely through the influence of Pietistic Moravians, he entered upon his mighty evangelistic labors, which continued to his death in 1791. Influenced by the example of Whitefield he took to field preaching, ranging all over England, visiting Scotland and Ireland on occasion, crossing St. George's channel fifty times, travelling two hundred fifty thousand miles on land, publishing twenty volumes and preaching an amazing total of forty-two thousand five hundred sermons. At the time of his death more than one hundred thirty-four thousand persons were enrolled as members in good standing in the Methodist societies. The revival had wide repercussions in the British Isles and the colonies of North America. Wesley's backing was given to the prison reforms of John Howard, the Sunday School movement of Robert Raikes, and the English anti-slavery movement. Modern missions were largely the outgrowth of the quickened religious life of the period and a stimulus was given to the organization of societies for the publication of Bibles and religious literature.

Contemporaneous with the Evangelical Revival in England but antedating it by a few years was the Great Awakening in America. Local revivals had occurred under the preaching of Theodore Frelinghuysen in the Raritan Valley and Gilbert Tennant at New Brunswick, New Jersey, but the outstanding leader in the movement was Jonathan Edwards, a young minister, at Northampton, Massachusetts. In December 1734 some four or five persons were converted under his preaching and presently a universal concern seized the community until within a few months three hundred persons were hopefully con-

verted out of a population of eleven hundred. The revival spread thence throughout all New England and was greatly augmented by the labors of George Whitefield who ranged throughout the colonies from Maine to Georgia preaching to vast throngs of people and winning converts everywhere. Controversy over the methods and measures used in the revival and the injudicious attitude of some of its leaders brought the Awakening to a speedy end in New England and to some extent in the Middle Colonies, but in the South it was of much longer continuance. Among the permanent results of the Great Awakening were the accession of upwards of twenty-five thousand members to the churches in New England, the stimulus to the relatively newer denominations, the Presbyterians and Baptists in the Middle Colonies and the South, the Methodists also beginning their labors about this time in the colonies, the renewed missionary activities on behalf of the American Indians and the promotion of educational institutions. Princeton University was a direct result of the revival. The University of Pennsylvania started as a Charity School in Philadelphia, the sessions of which were held in a tabernacle especially constructed for Whitefield and other revival preachers. Dartmouth College was the outgrowth of a school for Indians founded by Rev. Eleazar Wheelock, an active promoter of the Awakening.

## II.

For two hundred years since the Great Awakening religious revivals have been a characteristic of American Christianity. Controversy as we have seen brought a speedy end to the Great Awakening following which the

public mind became so engrossed in the questions which issued in the War for Independence as to prevent a renewal of the revival spirit. It is true that the Methodists continued their evangelistic activities all through the Revolutionary War and increased in numbers with amazing rapidity. But upon all other denominations the war had a demoralizing effect. Congregations were scattered, churches were left pastorless, and in not a few instances houses of worship were dismantled and turned to other uses such as hospitals, barracks and stables. Worship was universally neglected while the prevailing vices of the day were gambling, profanity, licentiousness, and intemperance. To add to the demoralization of the times a wave of French infidelity swept over the land. Many men of prominence in political and social life were carried away with the new views. The colleges became infected with the current unbelief. Infidel clubs were formed and students assumed the names of prominent French skeptics by which they were more familiarly known than their own.

Notwithstanding the discouraging outlook, about 1790, almost simultaneously in several widely scattered sections of the country there was a breaking up of the great deeps and a second general revival known as the Awakening of 1800 swept over the land. The effects of this revival were felt in various directions. The American Board of Commissioners for Foreign Missions was organized in 1810 largely at the instance of Samuel J. Mills, a convert of the Awakening, and every one of the first missionaries sent to the foreign field without exception were converted in the same Awakening. Tract and Bible Societies were instituted for the publication and circulation of religious literature in the neglected districts of the country, while

Home Missionary Societies were organized to send the gospel to the pioneer communities in the West and South. Theological seminaries were founded to train young men for the ministry, and Educational Societies were formed to assist them financially in securing a theological education. The missionary magazine and religious newspaper made their appearance, while the church as an organization was girded with strength to grapple with the glaring evils of the day—duelling, slavery, and intemperance. In many respects this was the most remarkable revival which ever visited the country and coming at the critical period in American history when our institutions were in the process of making, it helped to determine the religious character of the nation for the generations yet to come.

### III.

The century following the Awakening of 1800 was one of almost continual revivals. In the frontier regions, by their circuit system and their great grove or camp meetings, the Methodists kept the revival fires glowing in their efforts to evangelize the hardy pioneers. The Baptists and Presbyterians also were not inactive in the newer settlements west of the Alleghanies and south of the Ohio. In the older sections of the country a succession of evangelists labored, among the more prominent of whom were Asahel Nettleton among the Congregationalists, Elder Jacob Knapp among the Baptists, James Caughey among the Methodists, and most noted of all Charles G. Finney among the Presbyterians and Congregationalists. A young lawyer in Western New York, after a conversion almost as remarkable as that of Saul

of Tarsus he abandoned the profession of law to devote himself to the task of winning souls. Remarkable revivals attended his ministry. At first he had no thought of laboring in other than backwoods communities. Soon he was invited to the metropolitan areas, to Philadelphia, New York, Boston, and later he twice visited the British Isles laboring in London, Edinburgh, and elsewhere. One of his converts and a co-laborer for a time, Theodore D. Weld, became an outstanding figure in the anti-slavery movement and probably did more than any other man to arouse the public mind to a sense of the iniquity of human servitude. Finney himself became a professor and president of Oberlin College which played no unimportant part in the abolition cause.

About the middle of the century for a time throughout the country church life was stagnant and accessions to the churches scarcely equalled the losses sustained by death, removal, and discipline. But in the autumn of 1857 Mr. Jeremiah C. Lamphier, a lay missionary employed by the old North Dutch Church on Fulton Street, New York, instituted a daily union prayer meeting at the noon hour. It was not a preaching service, but people were invited for prayer and personal testimony. From small beginnings the attendance increased until it mounted to three thousand persons daily. By spring a score or more of similar meetings were conducted in different parts of New York and Brooklyn. The work spread thence to Philadelphia, Albany, Boston, Pittsburgh, Cincinnati, Cleveland, Detroit, Indianapolis, Chicago, St. Louis, and elsewhere throughout the length and breadth of the land until there was scarcely a city or hamlet, particularly in the Northern States which did not have a daily union prayer meeting. A laymen's meeting con-

ducted by laymen for laymen, the conversions ran into the hundred thousands. Widespread publicity was given to the movement in the daily press and for a time market reports, crime, casualties and the like were overshadowed by the latest revival "news." A laymen's movement, it stimulated lay activity in the Sunday School and in the work of the Young Men's Christian Association which had lately been introduced from England where it originated a few years previously.

Almost simultaneously with the Great Revival of 1857-1858 in the United States, a revival originated with a small group of young laymen in Ireland and spread throughout the counties of Antrim, Londonderry, Down, Donegal, Tyrone, and Armagh, touching adjoining counties as well. The interest in some places became so great that congregations outgrew buildings, necessitating outdoor services which often were attended by thousands of persons. There is little doubt that the interest in Ireland was stimulated by news of the revival in America which came in letter, tract, and newspaper by packet and steamer across the Atlantic. From Ireland the influence of this work extended to Scotland, England and Wales, the Welsh Calvinistic churches alone receiving twenty-five thousand accessions to membership.

The high tide of the Great Revival of 1857-1858 soon ebbed owing to the distractions of the public mind by the issues which led to the American Civil War, but its influence was perpetuated in a greater activity on the part of laymen in the American churches, and the extensive revivals of religion which followed a few years later. Prominent in these revivals was Dwight Lyman Moody, a business man who had been active during the revival

and in church work in Chicago. A layman on whom no ordaining hands were ever laid, Mr. Moody, accompanied by Ira D. Sankey, a lay singing evangelist, visited the British Isles in 1873 spending two years in conducting great evangelistic campaigns in the leading cities of England, Scotland and Ireland. On their return to America the evangelists labored in all the principal cities throughout the country. Conversions multiplied, and the renewed spiritual life found expression in many ways, particularly in the work among young people, and movements to further missions at home and abroad. Mr. Moody continued his activities to the time of his death, December 22, 1899.

Early in the twentieth century the tabernacle type of evangelism became popular in the United States. Huge barn-like structures of rough boards were constructed with seating accommodations for several thousand persons. Instead of a floor the ground was covered with a thick layer of saw-dust, whence the expression "hitting the saw-dust trail" originated in description of persons who went forward to grasp the evangelist's hand in token of their purpose to begin a new life. The leading exponent of this type of evangelism was Rev. W. A. ("Billy") Sunday, who from a baseball "star" became a world-famous evangelist. This type of evangelism was not without its critics particularly of Mr. Sunday's unconventional methods and sensational preaching, but it continued to be popular, many other evangelists conducting services of like character, until after the outbreak of the Great World War. More recently the preaching mission, sometimes conducted on a nationwide scale, has taken the place of the old-fashioned revival meetings.

Modern revivals of religion continuing for a period of two hundred years have had a marked effect upon the religious life, particularly of the English speaking world. They have stimulated practically every form of religious activity and have been a means owned and blessed of God in leading untold thousands to an active profession of faith in Jesus Christ.

## CHAPTER V

### MODERN MISSIONS

The command of Jesus, "Go ye into all the world, and preach the gospel to every creature," has never been unfruitful of results. It was in obedience to that command that the Graeco-Roman world was evangelized and the gospel preached to the Goths, the Franks, and the Anglo-Saxons. During the middle ages when all hope of Christian conquest in the east was cut off by the rise of Mohammedanism, the gospel was carried to the Slavs of Russia and the barbarians of Northern Europe. For a century or more after the breach with Rome, Protestantism was so pre-occupied with her own problems and preservation that she could not devote much attention to world-wide evangelization. That the church owed a duty to the heathen world nevertheless was not altogether forgotten. The colonists who settled America came with the thought and purpose of evangelizing the aborigines. The efforts of the Mayhews, John Eliot, and others to convert the American Indians bear witness to their fidelity to the missionary task. In 1705 Frederick IV of Denmark sent Ziegenbalg and Plutschau to found the Danish-Halle Mission in Tranquebar. The Bible was translated into Tamil, schools were opened and the natives had the gospel preached to them. In 1721 Hans Egede, a Norwegian Lutheran, went on a mission to Greenland, and although far from successful his efforts proved a stimulus to others who continued the work with

more encouraging results. In 1722 the Moravian Brethren, influenced by the missionary passion of Count Zinzendorf, dispatched two missionaries to the West Indies, and not long afterwards sent others to Greenland, to the Indians of North America, and still later to Africa and Dutch Guiana.

It was not until the opening of the Nineteenth Century, however, that the era of Modern Missions really begins. For the evangelization of the nations two things were necessary, viz: *first*, accessibility, and *second*, the men to carry the message. In the accessibility of the nations two things have been involved, viz: *transportation*, or means of reaching them quickly and safely, and *open doors*, or means whereby the gospel might find entrance into the heathen world.

The inventions of Robert Fulton and George Stephenson together with telegraphs and cables, and explorations to regions hitherto little known have brought all lands within easy reach of the civilized world and therefore of the gospel. It must not be supposed, however, that there still were no obstacles to be overcome. There were strange languages to be mastered and barbarous tongues to be reduced to writing. Ancient faiths and practices had to be uprooted. In the Orient women were secluded in zenanas and harems, while the caste system not only prohibited conversion but forbade communion among converts. England had forced opium upon China at the point of the bayonet, and ships that landed missionaries on the coast of Africa often were freighted with cargoes of rum for the demoralization of the natives. How Providence, nevertheless, has opened the doors of the heathen world and raised up men and women to carry the gospel to those who were afar off is one of the

most romantic phases of Christian history. In studying Modern Missions we shall confine ourselves to a consideration of India and Burma, Hawaii, China and Japan, and Africa, for however interesting and profitable it might be to survey the entire field, the sections mentioned will suffice to show how wonderfully God hath wrought.

## I.

*India and Burma.* Five or six years after the first voyage of Columbus to America, Vasco Da Gama, a Portuguese admiral, rounded the Cape of Good Hope and opened a new route to India. Various trading posts were established and for more than a century Portugal claimed the exclusive right to trade with India. In the latter part of the sixteenth century Queen Elizabeth chartered the British East India Company, which was destined to gain the supremacy for England in all that region. Its first factory was opened at Surat in 1614, and others followed, Madras in 1630, Calcutta in 1642, and in 1661 the island of Bombay became British soil. The rise of the British power in India had its providential aspects. Had the supremacy of Catholic Portugal continued there would have been small prospect for the success of Protestant missions in the land of the Vedas, but under British patronage the outlook became much more hopeful. It is true that the British East India Company, organized solely for the purpose of gain, was hostile for a time to missions. From 1792 to 1812 religious and educational work was prohibited, but with the opening of the ports of India, in 1813, to the commerce of England, there developed a larger sense of

responsibility on the part of the English people for the religious welfare of the East and after the Sepoy rebellion, in 1857, the political influence of the British East India Company ceased, and the work of missionaries has been unrestricted.

While Providence was opening these doors, the men were being raised up who were destined to carry the gospel to the natives of India. The father of modern missions was William Carey. The son of a school master and parish clerk, he spent twelve years on the shoemaker's bench. Converted to Christ by a fellow-apprentice he became a Baptist preacher. It was his business to preach the gospel, he said, but he cobbled shoes to pay expenses. Notwithstanding a lack of early educational advantages he learned Latin, Greek, French, Dutch, and Hebrew. He early became imbued with a missionary spirit, and by his cobbler's bench kept a home-made map of the world, covered with political and religious statistics of the various countries. At a ministers' meeting at Nottingham in May 1792, he preached a sermon from Isaiah 54:2, 3, his subject being "Expect Great Things From God; Attempt Great Things For God." As a result the Baptist Missionary Society of England was organized at Kettering, October 2, 1792, and a few months later, Carey went as its first missionary to India. It had been his wish to go to Tahiti, but at this juncture John Thomas, a surgeon on one of the ships of the East India Company, appeared in London searching for a man to preach the gospel to the Hindus of Bengal. Providentially these men were brought together with the result that Carey went to the great peninsula of Southern Asia to begin his labors. Opposed at first by the East India Company, he obtained a position as superintendent of a large indigo

factory, preaching to his laborers and translating the Scriptures into Bengali and other languages of India. In 1801 he was appointed professor of Sanskrit, Bengali, and Marathi, at Fort William College in Calcutta at a salary of \$3,000.00 per year, which afterwards was increased to \$7,500.00, but he and his family lived on \$200.00 per year, and the balance was given to his missionary enterprises. For years he labored for the abolition of "suttee" or widow-burning. Finally in 1829 the government sent the proclamation for translation prohibiting this practice and affixing to it the penalty for homicide.\* Dr. Carey passed away, June 9, 1834, at the age of seventy-three. He laid the foundations and other men have builded thereupon. Not only was he instrumental in the organization of the Baptist Missionary Society, but his influence led to the formation, in 1795, of the London Missionary Society, in 1812 the Church Missionary Society and other organizations with a like purpose.

The sending of missionaries from the United States to India may be traced to the influence of Samuel J. Mills, who entered Williams College, Massachusetts, in April 1806. That summer a little group of students, who had gone to the fields for prayer, was obliged to seek the shelter of a friendly haystack from an impending thunder-shower. The moral darkness of Asia was the theme of their conversation and it was proposed to send the gospel to that distant continent. One of the students demurred

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\* Although it was Sunday when the proclamation arrived, Dr. Carey sent another to occupy his pulpit, and throwing off his coat he at once set to work, for said he, "The delay of an hour may mean the sacrifice of many a widow." By sunset the translation was completed.

at the impossibility of such an undertaking but Mills replied, "We can do it if we will." Two years later a missionary society was organized among the students. The year following the center of interest was transferred to Andover Theological Seminary whither Mills and others had gone to complete their preparation for the ministry. On June 27, 1810, a memorial signed by Adoniram Judson, Samuel Nott, Samuel J. Mills, and Samuel Newell was presented to the General Congregational Association of Massachusetts at Bradford, asking to be sent as missionaries to the heathen. This led to the formation of the American Board of Commissioners for Foreign Missions. Not quite two years later Judson, Newell, Nott, Gordon Hall, and Luther Rice were ordained as missionaries at Salem, Massachusetts. On the voyage to India, although sailing on different vessels Judson and Rice, as they studied their Greek New Testaments, adopted immersionist views. This was a staggering blow to the American Board, but in the end it worked for good, leading as it did to the formation of the American Baptist Missionary Union and its extensive work in the heathen world. Ordered to leave Calcutta by the East India Company, Judson began his labors at Rangoon in Burma. Not the least among his difficulties was the hostility of the government. For six long years he labored without a single native convert, and during the first fifteen years of his missionary efforts he baptized but twenty-two persons into the Christian faith. Asked in after years as to the prospects for the conversion of the heathen world he replied, "They are as bright as the promises of God." During these early years he translated the Scriptures into the Burmese language and laid the foundations for a successful work among the heathen.

One of the most remarkable fruits of the mission in Burma was the evangelization of the Karens, who dwelt in the interior. Notwithstanding the assertion that these people were as untameable as the wild cows of the mountains, the missionaries boldly went among them. When the natives learned that their visitors were not government officials but teachers of religion they said: "Our fathers have told us that the Karens once had God's book written on leather, but because they neglected it and carelessly allowed it to be destroyed, as a punishment our people have since been without books and a written language." Although these people were without a priesthood or any form of religion, they believed, nevertheless, in a God and future rewards and punishments. Their hearts were like prepared soil for the seeds of divine truth and they embraced the gospel in large numbers.

One of the great obstacles to missionary work in India was the seclusion of its women in zenanas, but providentially the doors were opened and this is the story: A piece of embroidery wrought by the needle and the deft fingers of a missionary's wife found its way to the secluded inmates of a zenana. If one woman could do such work as this, it was reasoned, could not others learn under instruction? So with the husband's consent this Christian woman was welcomed to his home and as she taught its inmates embroidery she did not neglect to tell the story of the cross. Other homes were opened and today in India and other lands Christian women enter the homes of their heathen sisters almost without restraint and there is no branch of missions so rewarding in its results as women's work for women.

In India and Burma, since the days of Carey and Jud-

son, a revolution has been effected through missionary activity. Widow burning has ceased, infanticide has been abolished, and slowly but surely the caste system is passing away. When he was governor of Bombay, Sir Bartle Frere wrote concerning the missionaries: "I speak simply as to a matter of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that whatever you may be told to the contrary, the teachings of Christianity among a hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India are effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything which you or your fathers have witnessed in modern Europe."

## II.

*Hawaii.* In 1819 a company of seventeen persons sailed from Boston, under the auspices of the American Board, on a mission to the Sandwich Islands. Ten years previously Henry Obookiah, a native lad, who had drifted from that far off part of the world, was found sitting on the steps of one of the buildings of Yale College weeping for an education that he might carry the gospel to his own land. Later he said to Samuel J. Mills who befriended him, "the people of Hawaii are very bad, they pray to gods made of wood. I wish to learn to read the Bible, and go back there and tell them to pray to God up in heaven." School privileges were provided, but dying prematurely, his pathetic story awakened such an interest in Hawaii that the mission to those Islands was undertaken.

On their arrival the missionaries discovered that in quite a remarkable way the doors had been opened for them. They learned that a revolution had taken place. The natives had renounced their old idolatrous faith and now were without a religion. Although the time seemed ripe for the message of the gospel, a desire for better things had to be awakened and old superstitions had to be rooted out. One of the most dreaded of the old deities was the goddess Pele, who was supposed to reside in the crater of the volcano Kilauea, whom none might approach and whose anger must be averted with offerings of fruit and the sacrifices of beasts and men lest she should rend the island with earthquakes and overwhelm it with fire. To overcome the superstitions of her people the Princess Kapiolani, after her conversion to the Christian faith, boldly descended into the crater of Kilauea, crying as she did so, "Jehovah is my God. He kindled these fires. I fear not Pele. If I perish from the anger of Pele, you may fear the power of Pele. But if I do not perish all of the gods of Hawaii are vain." Then she sang a Christian hymn and returned to her company unscathed. That act of Christian heroism gave a death-blow to the remaining idolatry of the Sandwich Islands, for the people exclaimed, "Great is the God of the foreigners. Weak is Pele."

The rulers of Hawaii embraced Christianity and within a comparatively short period of time a remarkable transformation had taken place. In 1824 the principle chiefs agreed to observe the Christian sabbath and adopted the ten commandments as the basis for their civil laws. Gracious revivals of religion followed the efforts of the missionaries for the conversion of this people. This was particularly true under the labors of Rev. Titus Coan

who embarked for Hawaii in 1834. At Hilo, under his preaching, effects were witnessed similar to those in this country under Jonathan Edwards and Charles G. Finney. On a single occasion in July 1838 he baptized and received into the church seventeen hundred tested native converts. At an early date the Hawaiian Evangelical Association was formed and in 1852, with the co-operation of the American Board, a mission was undertaken to the Micronesian Islands three thousand miles away. The first party consisted of Sturges, Snow and L. H. Gulick with their wives and two native helpers and their wives. Ponape and Kusaie were occupied, and, notwithstanding difficulties and discouragements in the earlier years, churches were organized and numerous converts were made. In the meanwhile the Christianization of Hawaii had continued until 1863 when it was decided that the work of evangelizing and training the natives had advanced sufficiently to justify the withdrawal of the American Board from the Islands.

On many other Islands in the Pacific, although under different auspices the work of evangelization was no less rapid and effective. Speaking of the success of missions in the South Seas, Charles Darwin, the scientist, said: "The critics of this work forget or will not remember that human sacrifices and the power of an idolatrous priesthood, a system of profligacy unparalleled in any other part of the world, infanticide, a consequence of that system, bloody wars where the conquerors spared neither women nor children—that all these have been abolished and that dishonesty, intemperance, and licentiousness have been greatly reduced through the introduction of Christianity. In a voyager to forget these things would be base ingratitude, for should he chance

to be on the point of shipwreck on some unknown coast, he will devoutly pray that the lesson of the missionary may have extended thus far."

### III.

*China.* Christianity was first introduced into China about the year 500 by the Nestorians who seem to have met with some success, but later almost all traces of their influence were obliterated. Jesuit missionaries began work in China in 1582 and pushed their conquests far and wide, making converts by the hundred thousand, but owing to their political ambitions they were brought into conflict with the Chinese government which led to violent persecutions that resulted in the extinction almost of Christianity in the celestial kingdom.

Robert Morrison was the first Protestant missionary to China. Like Carey he was a shoemaker, or rather a last-maker, and while working at his trade studied Latin, Hebrew, and theology under the direction of his pastor. In 1807 under a commission from the London Missionary Society he sailed to China by way of New York, being unable to take a direct route owing to the opposition of the East India Company, which monopolized trade in China. In New York he was sneeringly asked, "So then, Mr. Morrison, you really expect to make an impression upon the idolatry of the great Chinese Empire?" To which he quickly replied, "No sir, but I expect that God will."

For twenty-seven years he wrought without being able to hold a public service and winning but two or three natives to Christ. During these years, however, he had compiled a grammar of the Chinese language, had made

a translation of the New Testament and with the aid of William Milne, who had joined him in 1813, had completed the translation of the Old Testament. During all these years he was in the employ, as a translator, of the anti-missionary East India Company, an evidence, truly, of the way in which God makes the wrath of man to praise Him. In 1821 his great Anglo-Chinese dictionary in six huge volumes was published by that company at an expense of \$75,000. After years of arduous toil Dr. Morrison passed away, in 1834, having published more than thirty distinct works. In his last letter he wrote: "I wait patiently the events to be developed in the course of divine providence. The Lord reigneth. If the command of God our Savior prosper in China, all will be well. Other matters are comparatively of small importance."

Others followed in the footsteps of Morrison and Milne, but, up to 1842, owing to the restrictive laws of the Chinese government, residence and work was very difficult for foreigners. With the outbreak of the Opium War in 1841, occasioned by the attempt by English and French to smuggle a large quantity of the noxious drug into China, a new era was opened for missionary work. Although China was compelled at the point of the bayonet to permit the importation of opium yet in a way this evil was overruled for good since by it the ports of Canton, Amoy, Fuchau, Ningpo, and Shanghai were opened to British trade and residence, a privilege which soon was extended to all foreigners. Since then successful missionary work has been prosecuted in China by various religious denominations in Great Britain, the United States and Germany.

The Treaty of Tientsin in 1860 gave a new impetus

to missionary work in China. According to the terms of this treaty it was provided: "The Christian religion, as professed by Protestants and Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with."

Although missionary activities were seriously interfered with by the Boxer uprising in 1900 and many missionaries as well as native Christians suffered martyrdom at the hands of infuriated Chinese mobs, since then the work of evangelization has proceeded with greater rapidity than before. With the downfall of the Chinese Empire, Christianity has come into greater favor, Sun Yat Sen, the father of the Chinese Republic, Chiang Kai-shek and others being adherents of this faith.

*Japan.* In 1549 Francis Xavier and other Jesuit missionaries introduced Roman Catholicism into Japan. This new religion made rapid headway until within forty years the number of native Christians totalled more than half a million. About that time the government adopted restrictive measures. This led to a native uprising which ended disastrously, with the result that Christianity was absolutely prohibited in Japan. One of the edicts read, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." Notwithstanding the apparent extinction of Christianity in the sunrise kingdom, when the country was reopened in 1859, in and around Nagasaki,

Roman Catholic missionaries found whole villages of Christians, who, for more than two centuries, had preserved their faith in secret.

Through suspicion and distrust Japan had closed her very ports to the commerce of foreigners until 1852 when Commodore Perry, because of complaints concerning the treatment of American sailors wrecked on the Japanese coast, was sent to demand protection for American ships and to secure a commercial treaty. On Sunday July 8, 1853, with a squadron of seven vessels Commodore Perry cast anchor in the bay of Yedo. With the American flag covering the capstan of his vessel, on which rested the open Bible he read the One Hundredth Psalm, after which his crew joined in singing Kethe's version of Old Hundred. After some rebuffs and delays he succeeded in delivering President Fillmore's letter to the Emperor of Japan, and on March 31 of the year following negotiations were completed and a treaty was signed. Similar treaties followed with Great Britain in September 1854, and later with Russia and Holland. A new and more liberal treaty was obtained for the United States by Townsend Harris in 1858 and this was followed by similar treaties with Great Britain, France, and other nations.

"Since then," wrote Dr. A. T. Pierson in 1886, "the progress of Japan toward the civilization of the Occident, and toward assimilation to Christian nations, has been absolutely without precedent or parallel. Between thirty and forty millions of people within the space of thirty-three years—the average life-time of a generation—have changed in everything. Intellectually, socially, politically, religiously; in government, education, and religion; in individual life and family life; in trade and manners;

in army and navy, finance and political economy,—they are scarcely recognizable. . . In building ships and constructing machinery; in projecting lines of railway and telegraph; in establishing schools and universities; in culture of mind and cultivation of soil; in postal facilities and political economy; in banishing feudalism and dis-establishing Buddhism; and in a hundred other radical changes and giant strides—Japan is astonishing mankind.” Notwithstanding the stimulus which Japan received from its contact with the nations of the Occident, unfortunately our so-called Christian civilization does not make a nation Christian, and Japan has borrowed many things from the nations of the world particularly in recent years from Nazi-Germany which are decidedly not Christian but anti-Christian.

No sooner were the doors of Japan opened by commercial treaties than advantage was taken of the same by the various religious denominations in sending the gospel thither. The first missionaries to enter the new field were Episcopalians, the Revs. John Liggins and C. M. Williams, the latter becoming the first bishop of Japan. A few months later Dr. J. C. Hepburn, a Presbyterian, entered the field. His great work was the preparation of an Anglo-Japanese dictionary. He also was chairman of the international committee for the translation of the Bible which was completed in 1880.

An important factor in ushering a new day in Japan was Guido F. Verbeck, a native of Holland, who after some experiences as a civil engineer in the western states of America was sent, in 1859, by the Reformed Church in America as a missionary to Japan. In the meanwhile a Japanese of noble birth had found floating on the water of Nagasaki Harbor a copy of the Dutch

New Testament. Deeply impressed by its contents and filled with a great desire for further knowledge he sent a man to China to obtain for him a copy of the Chinese version. When he learned of Verbeck's arrival he sent his brother to learn about the Bible and that brother together with another relative were the first converts to protestant Christianity in Japan. At first Verbeck taught in his own house, but soon he was invited to teach in a government school for training interpreters at Nagasaki, and later he organized the Imperial University of Japan. Besides his many activities his influence was felt in political circles, particularly in the formation of the Japanese Constitution in 1889. "No man can hardly understand," says Dr. Griffith, "why the Constitution given by the Mikado to his people in 1889 was so liberal in its provisions nor how it came to pass that Japan was so soon (1898) received as an equal into the sisterhood of nations, unless we know what Verbeck of Japan was doing twenty or thirty years previously." For his services in Japan he was decorated by the emperor with the insignia of the Third Class of the Order of the Rising Sun, and when he passed away in 1898 imperial honors were accorded him.

A pioneer in Christian education and Christian missions in Japan was Joseph Hardy Neesima, the son of Shintoist parents. When a lad of fifteen he observed that the gods did not eat the rice that was placed before them and henceforth he refused to worship them. A copy of the Chinese scriptures having fallen into his hands he was impressed with the opening sentence "In the beginning God created the heavens and the earth." Eager to know more of this God he made his way to Shanghai by concealing himself under some produce in a boat.

From there he worked his way on an American ship to Boston, where he was befriended by the owner of the ship, Mr. Alphaeus Hardy, who sent him to Phillip's Academy, Amherst College, and Andover Theological Seminary. Returning to his native land he opened a school at Kiota in 1875 with six pupils in a room but little better than a shed. Under his presidency this school developed into Doshisha University, which at the time of his death had five hundred and seventy students housed in thirteen dormitories with a chapel, library, science building, and gymnasium. When he died in 1890, literally worn out by his labors, a building capable of accomodating three thousand persons was erected for his funeral, and in the cortege a mile and a half long, was a delegation of Buddhist priests bearing a banner with the inscription "From the Buddhists of Osaka."

These men, Liggins, Williams, Hepburn, Verbeck, Neesima, together with such others as Jonathan Goble of the Baptist Church, and Samuel R. Brown, a colleague of Verbeck's were the pioneers who laid the foundations for the influence exerted by Christianity in the Island Empire of Japan.

#### IV.

*Africa.* Notwithstanding the work of the United Presbyterians among the Mohammedans of North Africa, the labors of Schmidt, Vanderkamp, and Moffat in South Africa, besides the missions of the East and West coasts, the chief factor in the development and evangelization of the Dark Continent was David Livingstone, for the one great obstacle to missionary work in Africa was the vastness of the unknown and unexplored regions. David

Livingstone was a native of Scotland. His parents were poor, desperately poor, so that at the age of ten he was set to work as a "piecer" in a cotton factory. With a part of his first earnings he purchased a Latin grammer, which he placed upon the spinning jenny and studied at odd moments during his toil. Converted at the age of nineteen, and feeling "that the salvation of men ought to be the chief desire and aim of every Christian" he resolved to "give to the cause of missions all that he might earn beyond what was required for his subsistence."

At this time he had no thought of becoming a missionary, but soon after on reading an Appeal by Mr. Gutzlaff to the Churches of Britain and America he resolved to devote his life to that work. Medical missions were then in their infancy but Livingstone decided to become a medical missionary and in the winter of 1836-1837 he set out for Glasgow to study medicine. During his second session at Glasgow he offered himself to the London Missionary Society and after a period of probation was accepted. In December 1840 he sailed for Africa. He had hoped to go to China but this being impossible on account of the Opium War he was sent to Africa instead, reaching Kuruman, his destination, in May 1841. Here he was associated with Dr. Robert Moffat, the veteran African missionary. After a survey of the situation, Livingstone decided that that section of Africa was too sparsely populated to justify remaining there and it was his conviction that he should go to the more densely settled regions farther to the North.

In June 1843 he received the consent of the directors of the London Missionary Society to undertake a forward movement to the North. With the exception of a brilliant visit to England in 1856 and a briefer one in

1864 Livingstone's whole life was devoted to the exploration of the interior of Africa. His work was of a pioneer character and during the years which he spent in the heart of darkest Africa he discovered Victoria Falls, opened up the Zambesi country from ocean to ocean, and explored the regions about the great African lakes, several of which he discovered. The last great effort of his life was to discover, if possible, the sources of the Nile, Congo, and Zambesi Rivers. In Livingstone's mind this work of exploration was not an end in itself but the means to an end, viz: the opening up of Africa to missionary propaganda and Christian civilization. Livingstone was a missionary before he was an explorer and he was an explorer that he might be a missionary. Wherever he went, by precept and example, he taught the natives of Africa the unsearchable riches of Jesus Christ. For some years he was lost to the world and by many was supposed to be dead.

To find Livingstone an expedition was sent out by the *New York Herald* under Henry M. Stanley. After a journey of eleven months Stanley found him at Ujiji on Lake Tanganika. Although prematurely aged at fifty-eight by the hardships through which he had passed and intent on discovering the sources of the Nile, Livingstone refused to accompany Stanley back, and after the latter's departure pushed on with his faithful followers.\*

At last he succumbed to illness, but in a rude palanquin made by his men he continued his quest. Finally he could go no further and on the morning of May 1, 1875, in a native hut at Ilala, on Lake Bangweolo, he was found

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\* Stanley went to Africa a confirmed skeptic and infidel but was won to Christ by Livingstone's life and consecration of purpose.

by his attendants in the attitude of prayer, but life had departed from him. Thus on his knees before God his great soul had entered into rest. His heart was buried under a great tree, but his body embalmed in the sun was wrapped in the bark of a Myonga tree, covered with a sail cloth, and lashed to a pole by which it was carried overland through jungle and forest to Zanzibar by his faithful servants Susi and Chumah. Thence it was transported by a steamer to England where it was carried by a special train to London. There the body was identified by a false joint in the arm, the result of an attack by a lion thirty years before, and with suitable honors laid to rest in Westminster Abbey among England's most illustrious dead. Dr. Livingstone's work was that of a pioneer. Through his explorations the doors were opened into darkest Africa and as a consequence "missionary expeditions dot the shores of Lakes Nyassa and Tanganyika and are rapidly convincing the world 'that the civilization and utilization of Africa is the great enterprise of the future.' "

From this hurried survey we can see how the doors have been opened for the advancement of Christ's kingdom among the most distant nations. God is on his throne and his influence is at work in the world bringing to a consummation his own immutable plans and purposes to the end that all men everywhere may come to a knowledge of Jesus Christ.

Book IV  
THE FRUITS OF CHRISTIANITY

## CHAPTER I

### THE EFFECT OF CHRISTIANITY UPON THE INDIVIDUAL

The test of any system is neither its antiquity, nor the claims which it makes or may be made by its followers. In the last analysis it must be measured by its results. This is the final test. "By their fruits ye shall know them" is a principle capable of universal application. It is this principle by which Christianity as well as every other system must ultimately be judged. For nineteen centuries the religion of Jesus has been weighed in the balances. What has it accomplished? Has it in any appreciable degree served to benefit and uplift humanity? Is the world today a better world by reason of the fact that Jesus of Nazareth once lived and taught, suffered and died? These questions must be answered, for it is only by our answer to these questions that the supreme worth and excellence of Christianity may be determined. Projected into history Christianity has produced certain definite historical effects upon the individual, upon the home, upon society, and upon the state. In our study of the effects of Christianity we shall begin with the individual.

#### I.

Christianity has given to the world a new conception of the dignity and worth of humanity. With the preva-

lence of Christianity unnatural vice disappeared, while the illicit relations between the sexes was greatly abated. Infanticide was abolished, and the bloody gladiatorial contests were done away. As early as 325 Constantine issued the following decree: "Bloody spectacles are not pleasing in civil rest and domestic tranquility. Wherefore we altogether prohibit them to gladiators, who, it may be, for their crimes have been accused to receive this penalty and sentence, and you shall cause them rather to serve in the mines, that without blood they may pay the penalty of their crimes." This law, however, was not universally enforced and these exhibitions did not cease until the reign of Honorius, when Telemachus, a monk who visited Rome on his way to the East, went down into the arena to persuade the combatants to desist, but was stoned to death by the spectators, whereupon the emperor decreed that such spectacles should cease.

According to Christian teaching man was a being of supreme worth not only on account of his divine origin but because of his destiny. Since they were possessed of a heavenly inheritance the early Christians regarded themselves as pilgrims and strangers in this present world. In the Epistle to Diognetus we are told, "They dwell in their own countries, but simply as sojourners. As citizens they share in all things with others, and yet endure all things as if foreigners. Every foreign country is to them as their native land, and every land of their birth as a land of strangers. They marry as do all; they beget children; but they do not commit abortion. They have a common table but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They

obey the prescribed laws, and at the same surpass the laws by their lives. They love all men, and are persecuted by all."

Because of their confident belief in immortality death had for them no terror. They not only faced death without wavering but martyrdom was a crown which they often coveted. Ignatius of Antioch wrote, "Permit me to be the food of wild beasts, that they may become my tomb and leave nothing of my body, so that when I have fallen asleep I may be burdensome to no one. Then I shall truly be a disciple of Jesus Christ when the world sees not my body. Entreat Christ for me, that by these instruments I may be found a sacrifice to God." Polycarp, standing on his funeral pyre, prayed, "O Lord God Almighty, Father of Thy beloved and blessed Son Jesus Christ by whom we have received the knowledge of thee, the God of angels and powers, and of the whole creation and of all the race of the righteous who live before thee, I bless thee that thou hast counted me worthy of this day and hour, that I may have a part in the number of thy witnesses in the cup of thy Christ."

The simple inscriptions in the catacombs bear eloquent witness to the cheerful outlook of the early Christians on death. "*In pace*" was the well-nigh universal legend. As a rule the epitaphs were brief: "Ursina, thou shalt live in God." "To Libra Maximilla, a most loving wife. She lives in peace." "Peace to thy soul O Oxycholis." "Victorina, in peace and in Christ." "Laurentius was born into eternity in the twentieth year of his age. He sleeps in peace." "Pontius, mayest thou live forever." In contrast with these Christian inscriptions are the epitaphs on pagan sepulchres: "Farewell, farewell, O most sweet; forever and eternally farewell." "Fortune

makes many promises but keeps none of them; live for the present day and hour, since nothing else is really ours." "I lived as I liked, but I don't know why I died." "I lift up my hands against God, who took me away though I had done no harm at the age of twenty." "Once I was not; now I am not; I know nothing about it; it is no concern of mine."

This Christian conception that man is immortal and of priceless worth in comparison with the fleeting things of this present world has given dignity and worth to individual character and has revolutionized the life of humanity.

## II.

Christianity has not only emphasized the dignity and worth of humanity but it has taught that in the sight of God all men are equal. Such a conception is found nowhere else. Certainly not among the Hebrews who looked upon themselves as God's children and as such the special objects of his favor and blessing, nevertheless, as the descendants of Abraham they regarded themselves as superior to all other peoples and held that those who knew not the law were accursed.

Hinduism with its iron-bound system of caste had no place for the equality of man. Caste was regarded as a divine institution. According to the legendary account of Manu at the moment of creation the Brahman or priestly caste issued from the mouth of the god Brahm; the Kshatriya or warrior caste from his arms; the Vaisya or husbandman caste from his belly and thighs; and the Sudra or servile caste from his feet. These various castes are divided into almost numberless sub-

divisions or castes. Passage from one caste to another is practically impossible. Intermarriage is forbidden. A son must follow the trade or occupation of his father. A carpenter's son cannot be other than a carpenter while the "shoemaker must stick to his father's last" throughout all generations. If born a servant, a servant he must always remain.

"Although," says Dr. E. P. Tenney, "there is no caste in China, yet the boundaries and spheres of the various classes are clearly defined, and so practically recognized and enforced that there is little chance for anyone to get out of the groove in which he moves. And if anyone attempts it, he is handicapped by the patriarchal family system which prevents individual earning, and which compels him to conduct his own business in the interests of all his relatives without regard to their fitness to participate in his work."

While opposed to a caste system, Buddhism which perhaps is the most enlightened religion of the Orient, has done practically nothing in the lands where it prevails to emphasize the worth of man, to mitigate the evils of slavery, to elevate the position of woman, to foster popular education, or to supplant the despotisms of the East with governments by and for the people.

In contrast with these ancient faiths Christianity has emphasized the doctrine of human equality. Although the ministry of Jesus was confined almost exclusively to the Jews He did not withhold His powers of healing from the servant of the Roman centurion, nor the daughter of the Syro-Phoenician woman, and at Jacob's well He conversed with a Samaritan woman about the deepest concerns of the soul. In His ministry among men He drew no distinction as to class or character but

received all classes and conditions of men, the rich and the poor, the high and the low, the learned and the illiterate, the righteous and the sinful, upon terms of absolute equality. He was as ready to welcome the beggar and the outcast as the most honored and influential. He declared that His gospel was to be preached to all the world and that disciples were to be made among all nations. It was not easy at first for some of His disciples to put aside their ancient prejudices. It was through the influence of the Apostle Paul more than any other that the early church cast aside its Jewish swaddling clothes, and accepted the doctrine that in Christ Jesus all are free, Greek as well as Jew, bond as well as free, female as well as male.

This same doctrine was affirmed by the early fathers of the church. Tertullian said, "The world is a vast republic, a great family of God's Children." Gregory of Nazianzen declared that we are all one in the Lord, rich and poor, strong and weak, servant and freeman, have only one head from whom everything comes, Christ Jesus. What the members of the body are for each other, each amongst us is for his brethren and all for each.

One of the most practical effects of this doctrine of human equality has been the changed attitude toward labor. The ancient world looked with contempt upon human toil. Both Plato and Aristotle declared labor to be degrading to a freeman. The early Christians, on the contrary, looked upon labor as an honor rather than a disgrace, not as an ignoble bondage but something which God required of all. Jesus spent the greater part of his maturity as a journeyman carpenter. The apostles too belonged to the artisan class. Peter and others had been fishermen while the Apostle Paul had served as a

tent-maker or tent-weaver. He enjoined it as a duty that "with quietness they work and eat their own bread." He set the example by earning his bread by the labor of his hands and declared that "if any would not work, neither should he eat." Labor was held in high esteem by the early church. Athenagoras wrote: "You will find artisans among us, who, if they cannot with words prove the benefit of our doctrine, yet prove it by their deeds." In the so-called Apostolic Constitutions we read: "For the Lord our God hates the slothful. For no one of those who worship God ought to be idle." This conception of the dignity of human toil helped to revolutionize the ancient world and is infusing a new spirit into the modern heathen world.

In various ways the doctrine of human equality has had far-reaching repercussions, not only religiously but socially in breaking down the barriers of caste and class, and politically in the development of modern democracy and man's equality before the law.

### III.

The Christian conception of the relationship of God to man led not only to this doctrine of human equality but another closely akin to it, viz: human brotherhood. If all men are the children of a common parent it follows as a matter of course that they are bound together by the ties of brotherhood, another idea that was new to the world. The Romans conceived of a world-citizenship which in many respects was in advance of previous thought, but which fell far short of this idea of brotherhood. The Roman dramatist Terrence put into the mouth of one of his characters the words "I am a man,

nothing that affects man is indifferent to me," a sentiment which called forth rounds of applause whenever repeated, and yet man's inhumanity to man in the ancient world was only too apparent in the cruelties of the gladiatorial combats, in the evils connected with slavery, in the prevalence of infanticide, in the neglect of the poor, the maimed, the halt and the blind, and in many other ways which emphasized the sentiment of Plautus, "a man is a wolf to a man whom he does not know."

The new sentiment of brotherhood early manifested itself in the church, both in the treatment of slaves and in the care of the poor and needy. The church did not at once require the manumission of slaves but it changed their status. Slaves were exhorted to render faithful service to their masters as unto God, even if such faithfulness was not reciprocated. On the other hand masters were instructed to treat their slaves with kindness and consideration. When the Apostle Paul was a prisoner of the empire at Rome he was visited by Onesimus, a runaway slave who belonged to Philemon a member of the church at Colossae. The apostle taught Onesimus the gospel and bade him return to his master, whom he entreated to receive him "no longer as a servant, but more than a servant, a brother beloved, both in the flesh and in the Lord."

The Epistle of Barnabas says, "Thou shalt not issue orders with bitterness to thy man-servant nor thy maid-servant who hope in the same God." Clement of Alexandria wrote, "We ought to treat slaves as ourselves; they are men as we are; and there is the same God of bond and free, and we ought not to punish our brethren when they sin, but to reprove them." Lactantius, in commending the ransoming of captives, says, "God, who

produces and gives breath to men, willed that all should be equal, that is equally matched. He promised immortality to all: no one is cut off from his heavenly benefits. . . . In his sight no one is a slave, no one a master; for if all have the same father, by an equal right we are all children." Chrysostom says, "The slave has the same natural nobility as the master, the same soul, the same gifts of God."

Slaves were received into the church upon the same terms as masters and no distinction was made between them. They were eligible to the offices of the church and it not infrequently happened that a slave served as an elder or bishop in the church of which his master was simply a member. All of this had its effect upon the minds of masters and it soon came to be regarded as a meritorious act for Christian masters to emancipate their slaves. We are told of a wealthy Roman in the time of Trajan, who having become a Christian, at Easter, liberated his slaves to the number of twelve hundred and fifty. After the third century it became customary for the act of manumission to be performed in the churches. The master would lead his slaves, who were to be liberated, to the altar, and after the articles of manumission had been read, the priest pronounced upon them his benediction.

The early fathers of the church, like the Stoics,\* drew a distinction between slavery of the body and slavery of the soul. Ambrose declares, "It is not nature, but the lack of wisdom which makes a man a slave. Also he cannot become free by manumission, but through disci-

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\* Seneca says: "He errs who thinks that slavery takes possession of the whole man. His better part is excepted. Bodies are subject to masters, the soul remains free."

pline. He alone has true freedom who possesses it in himself, in his own soul. That man is called free whom nothing can hinder from carrying out his will. The wise man is therefore free, because there is no obstacle that he need fear." The slave who was free from sin was more free than the master who was enslaved by his habits. "I call noble and lord," says Chrysostom, "the slave who is covered with chains, if it accords with his life; I call him low and ignoble who in the midst of dignities retains an enslaved soul."

In the ninth century Theodore of Constantinople put forth the command, "Thou shalt possess no slave, neither for domestic service, nor for the labor of the fields, for man is made in the image of God."

At the very outset Christians recognized their obligations to the poor and indigent. This is seen in the provision which was made in the church at Jerusalem for the relief of widows and in the offerings which were carried by the Apostle Paul to the needy saints in that city. Justin Martyr speaks of the collections which were taken in the churches on the Lord's day: "Those who are well-to-do and willing to give, every one giving what he will according to his own judgment, and the collection is deposited with the president, and he assists orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers that are sojourning, and, in short, he has the care of all that are in need." Of the conduct of early Christians Aristides says, "If they see a stranger, they take him to their dwellings and rejoice over him as over a real brother. For they do not call themselves brethren after the flesh, but after the Spirit and in God. But if one of their poor passes from the world, each one of

them who sees him cares for his burial according to his ability. And if they hear that one of them is imprisoned or oppressed on account of the name of their Messiah, all of them care for his necessity, and if it be possible to redeem him, they set him free. And if any one among them is poor and needy, and they have no spare food, they fast two or three days in order to supply him with the needed food." Tertullian says, "On the regular day of the month, or when one prefers, each one makes a small donation; but only if it be his pleasure, and only if he is able; for no one is compelled, but gives voluntarily. These gifts are, as it were, piety's deposit fund. For they are taken thence and spent, not on feasts and drinking bouts, and thankless eating-houses, but to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined to the house, likewise the shipwrecked, and if there happen to be any in the mines, or banished to the islands, or shut up in the prisons for nothing but their fidelity to the cause of God's church, they become the nurslings of their confession. But it is mainly for such work of love that many place a brand upon us. See, they say, how they love one another." Ambrose says, "If the church possesses gold, it is not to preserve it, but to use it for the needs of the members; what is the use of saving that which in itself is good for nothing? Will not the Lord ask some day, Why did you leave so many poor to die with hunger? You have gold, why did you not provide them with food? Why did you leave so many captives without ransom that would have been saved from slavery or death? Would it not have been more charitable to preserve the living vases rather than those which were made of inanimate

metal? Is there no answer to these reproaches, or will you say: 'I feared lest the temple of God should be destitute of ornaments?' The Lord will answer you, 'My Sacraments can be celebrated without gold, for it is not with gold that they were bought. Their ornament is the redemption of captives. There are no vases so precious as the salvation of souls from death; that is the gold which stands the test, useful gold, the gold of Christ.'"

From the foregoing it is not difficult to see how the Christian spirit of brotherly love was manifesting itself. It was a new spirit in the world, a spirit which was diametrically opposed to everything that had preceded it. It was this spirit of brotherhood to which those philanthropies may be traced which have alleviated the suffering of mankind, have uplifted the down-trodden and oppressed, and through such divers channels have flowed to the blessing of humanity and the world.

The new conception of man's relationship to God which is furnished by Christ who taught that he is the heir of life immortal, a being of priceless worth compared with the fleeting things of this present world, of man on an equality before God with all other men regardless of birth, possessions, or station, and linked with them not by the ties of race or kin, but by the bonds of human brotherhood—this conception of man has literally changed the face of the world, has enriched the thought of mankind, has placed a higher appraisal upon the making of character, has given a new direction to human endeavor, and in contrast with the low estimate once placed upon human existence has made life in every way seem most worthy of living.

## CHAPTER II.

### THE EFFECT OF CHRISTIANITY UPON THE HOME

The home is the most fundamental of all institutions. It lies at the very basis of our social structure. De Tocqueville said the home "is the corner-stone of the nation," while Prof. Shailer Matthews affirmed that "a nation will not be better than its homes." Christianity has given to the world the idea and the ideal for the home. The non-Christian world has no word for the home as we understand it. A missionary to Japan was asked by his pupils, "What is the meaning of this word 'home' which we find in our books that come from across the seas? Is it a house?" Oh! the pathos and the tragedy of it, that anywhere in this wide world there should be a child who does not know the meaning of the word home, and yet too often it conveys the idea only of a dwelling place. Three things are essential to true home life, viz: the sanctity and permanence of the marriage relation, the equality of the parties entering into this relation and the inherent rights of childhood. Without these three things there can be no home life in the truest and highest sense of the term.

#### I.

The laxity and licentiousness of the Graeco-Roman world have already been pictured. (Cf. Bk. I, Chapt. IV).

The excesses of the fashionable clique, both men and women, were practically without restraint. Tacitus speaks of the *magna adulteria* of the time, and evidence in abundance may be found in many if not most of the classical writers of the corruption of that age. "If sober historians," says Dr. E. P. Tenney, "have told but half the truth, the vices of the worst wards in our great modern cities would have excited little notice among the millions who dwelt in Rome,—which however was less infamous than certain cities in the provinces." Divorce ran riot. Seneca speaks of *quotidiana repudia*, daily divorces, and tells of one Maecenas who had been wedded a thousand times. Divorces were obtainable for almost any cause and of the Roman women Tertullian said, "as for divorce they long for it as though it were the natural consequence of marriage."

In Judaism the teaching "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house," had been so construed that divorce had become only less frequent than in the Roman world. A woman could be divorced, says Edersheim, for "going about with loose hair, spinning in the street, familiarly talking with men, illtreating her husband's parents in his presence, brawling, that is 'speaking to her husband so loudly that the neighbors could hear her in the adjoining house,' a general bad reputation, or the discovery of fraud before marriage. On the other hand, the wife could insist on being divorced if her husband were a leper, or affected with polypus, or engaged in a disagreeable or dirty trade such as that of a tanner or coppersmith. One of the cases in which

divorce was obligatory was, if either party had become heretical, or ceased to profess Judaism." Although polygamy and concubinage had been more or less common in patriarchal times and later in the households of kings, after the exile these evils seem to have disappeared.

With the exception of Hinduism, there is practically no restriction to divorce in the non-Christian world today. Hinduism allows a wife to be put away for sacrilege, adultery, sterility, willful miscarriage, or if she makes an attempt on the life of her husband. The latter, however, must provide for her and if she is guilty of no crime she may lay claim to one-third of his estate. Polygamy and concubinage are tolerated, and religious sanction is given to impurity by dedicating girls to public prostitution in the services of the temples by wedding them to some deity, a practice which has resulted in the domestic degradation of India.

The teachings of Confucius permit a man to have but one wife, although he may have several concubines or sub-wives who occupy a subordinate position in the household, and whose memorial tablets after death are not admitted in the ancestral hall. "Such sub-wives," says Devas, "rare among the peasantry and in the Northern Provinces, are frequent among the richer classes in the south, notably traders, who take a sub-wife with them on their journeys and leave the wife to take care of the home." Marriage may be dissolved by the mutual consent of husband and wife, while the husband with the consent of the family council, may put away his wife for certain causes, including talkativeness. The divorced wife usually returns to her family, but this is not true of the sub-wife, who often is obliged to resort to beggary or prostitution. In fact the husband who puts her away

may sell her to a brothel keeper.

Buddhism places no restriction upon divorce. Gautama himself forsook his wife and child, that in a hermit life he might seek enlightenment. In Japan, until influenced by Christianity, the annual ratio of divorce to marriage was thirty-nine per cent. Concubinage was common and houses of ill-fame were not regarded as infamous, their keepers enjoying the same rights as merchants. In Burma, perhaps the most purely Buddhistic country in the world, husband and wife may separate at any time by mutual consent. If one party objects the other may effect a divorce by surrendering his or her property or by the simple device of becoming a Buddhist monk or nun, by which marriage is automatically dissolved and then after an interval of a few months returning to secular life.

Mohammedanism, while permitting to believers as many slave concubines as they may wish, limits the number of wives to four, although by short term marriages they may be increased indefinitely. While polygamy is exceptional in Egypt it is said that there are not many persons in Cairo who have not divorced one wife if they have long been married, and many within ten years have been married twenty times. Of conditions among the Mohammedans of India, Bishop Thoburn wrote that divorce is so common that a man may be married a great many times; and even for a limited time, as for so many months. Of the effects of Islam, Stanley Lane Poole said, "As a social system, Islam is a complete failure; it has misunderstood the relations of the sexes, upon which the whole character of a nation's life hangs, and in degrading woman, has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible

to reach a lower level of vice."

In contrast with the conceptions of the non-Christian world, Jesus of Nazareth taught that marriage is the union of one man with one woman. Marriage could be dissolved for one cause and one cause only, adultery. To the guilty party re-marriage was forbidden. Whether the innocent may remarry is a question upon which Christian scholarship is divided and need not here be discussed. No barrier seems to have been interposed by Jesus to re-marriage if one of the parties died. He condemned not only the impure act but the thought which leads to impurity.

As a result of these teachings polygamy and concubinage have disappeared from Christian lands while the prevalence of divorce has greatly decreased. It is true that in some professedly Christian countries, notably our own, divorce unfortunately is on the increase and has become altogether too common and easy of consummation. This has not been due to Christian teaching but in spite of it. Aside from our own country the percentage of divorces to population in Christian as compared with non-Christian lands is practically negligible. Even in heathen lands the influence of Christian ideals has had its effect. In Japan for example, the ratio of divorce to marriage in ten years decreased from thirty-nine to twenty-three per cent. At a gathering some years ago in honor of an American missionary, the editor of an influential Japanese daily said, "Look all over Japan. Our forty millions have a higher standard of morality than they have ever known. There is not a boy or girl throughout the empire that has not heard of the one-man, one-woman doctrine. When we inquire the cause, we find that it is the religion of Jesus Christ."

## II.

Throughout the non-Christian world woman is regarded as the tool, the plaything, or the servant of man. According to Plato "a woman's virtue is to order her house, to keep what is indoors, and to obey her husband." He advocated a community of wives in which none should know her own children in order that they might be better citizens. Aristotle classified women as midway between slaves and freemen. In the Graeco-Roman world it was only the unchaste who were permitted to attend public lectures and mingle on an equality with scholars and philosophers. The wife was never the equal of her husband. Before marriage she was the ward of her father and afterwards that of her husband. Any property that she possessed upon marriage passed into the control of her husband without whose consent she could conclude no legal bargain. Because of the severity of these restrictions, what was known as "free marriage" sprang up at Rome, in accordance with which she was permitted to hold her own property and retain membership in the family of her father. Short time marriages were the consequence with every form of marital looseness. Woman now had her choice between "respectability under repression" or "freedom at the expense of virtue."

Hinduism classified women with cows, mares, female camels, buffalos and goats. "A cow," so runs a Hindu proverb, "is sanctified, but a woman is depraved." According to the laws of Manu, "By a girl, or a young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling place, according to her mere pleasure. In childhood must a female be dependent on her father, in youth on her husband; her

lord being dead, on her sons. A woman must never seek independence." "A man, both day and night, must keep his wife so much in subjection that she by no means be mistress of her own actions." Woman's only function was as a servant or in the propagation of children. Consequently she was kept in subjection, secluded in a zenana, or otherwise restrained. Of girls and women in India, only six out of every thousand are able to read. During infancy they are betrothed to whomsoever their parents see fit while the laws of Manu provide, "It is proper for a woman after her husband's death to burn herself in the fire with the corpse." Through the influence of Christian missionaries this practice was forbidden by the British government, but widowhood in India still means disgrace. When a husband dies his widow must shave her head, put off her jewels, wear coarse raiment, eat but once a day, attend no festivities, cease to mingle with the crowd, for her presence is a curse and in accordance with the ideals of her people she should have died with her husband to whom she was betrothed for eternity. She may not remarry although it is his privilege to do so as often as he pleases. In consequence of such ideas there are today in India twenty-five million of these abject creatures, more than one hundred thousand of whom are under ten years of age.

"Man," said Confucius, "is the representative of Heaven and supreme over all things. Woman yields obedience to the instructions of man and helps to carry out his principles. She may take no step on her own motion and may come to no conclusion on her own deliberation." Chinese women are never counted in the census of a Chinese village. "The mean ones without the gate" is the common designation of women, while the

term "slave-girl" is the word ordinarily used instead of "daughter." Woman's chief function is the propagation of children, and to have no son is the greatest of sins. She must be obedient to her husband, father or sons, and according to the precept of Confucius, "beyond the threshold of apartments, she should not be known for evil or for good." She is betrothed by her parents without regard to her own wishes and often does not see her husband until her wedding day. If the husband is so disposed he may conduct himself without respect to her wishes. In the household she is a drudge, subject to the will of her husband's mother. It is contrary to Chinese custom for males and females to eat at the same table, the former being served first.

In Japan where anciently woman was considered as inferior to man as earth is to heaven, Buddhism has done little for her elevation. In the "Greater Learning for Women" it is stated, "The customs of antiquity did not allow men and women to sit in the same apartment, to keep their wearing apparel in the same place, or to transmit to each other anything directly from hand to hand." "After marriage woman's chief duty is to honor her father-in-law and mother-in-law. On every point she must inquire of them and abandon herself to their direction." "A woman should look to her husband as Heaven itself and never weary of thinking how she may yield to her husband and escape celestial castigation." "Such is the stupidity of her character that it is incumbent on her in every particular to distrust herself, and to obey her husband." So inferior is she that it is her prayer when she dies to be reborn a man, otherwise she might fail of entrance into Nirvana.

Mohammedanism makes for the degradation of woman-

hood. In Turkey it is said that "when a son is born there is nothing but congratulations; when a daughter nothing but condolences. A polite Turk, if he has occasion to mention his wife, will do so with an apology. He regards it as a piece of rudeness to mention the fact to you; and it would be equally rude for him to inquire after your wife, or to hint that he knew you were guilty of anything so unmentionable as to have one. As a Turk never means to see much of his wife, intelligence or education is a matter of small account." Until recently woman enjoyed but little freedom. In the harem, where the wives, concubines, and slaves of the wealthy are secluded there is no such thing as love except it be the passing favoritism of the head of the household for some young beauty. Mrs. Ella Bird Bishop describes the pleasures of the harem as disgusting, and the conversation as utterly unfit for refined ears. It is a place of scandal, intrigue, and jealousy. On more than fifty occasions she was asked by women for "drugs which would kill the reigning favorite, or her boy, or make her ugly or odious."

Christianity on the contrary has honored and exalted womanhood. The New Testament places her on an equality with man. The husband was to be the head of the household, but in no arbitrary sense as an autocrat whose will was law. Instead he was to love his wife as his own body and as Christ also loved the church and gave Himself for it. Women were among the earliest and most zealous converts to Christianity. They served the early church as office-bearers and took a leading part in the administration of charity.

When with the accession of Constantine Christianity gained the ascendancy in the empire efforts were made

to strengthen the marriage bond. Woman was given equal civil rights. Concubinage was forbidden and adultery was made punishable by death. Justinian abolished the absolute power of the husband over the wife, gave her legal rights to moveable property and permitted her to become the legal tutor of her children. While there was some oscillation under succeeding emperors as to the powers conferred upon her, on the whole the trend was in favor of womanhood. Throughout the ages more and more have the laws as well as public sentiment in Christian lands approached the New Testament standards, until in several countries women now enjoy the same political rights as men.

Nowhere is the status of womanhood undergoing a more rapid change than in the mission fields. This is due in the main to two causes — *first*, the example of Christian womanhood on the part of missionaries and among native converts, and *second*, Christian schools for girls, where the lessons of orderliness, cleanliness, neatness, modesty, and decency are inculcated both by precept and example. Through the influence of these schools education for women has received recognition in the non-Christian world, notably Japan, China, Turkey and to some extent in India and elsewhere. The missionaries, moreover, have been foremost in leading the agitation against the worst abuses from which women in heathen lands have suffered such as suttee or widow-burning, child marriages and perpetual widowhood in India, foot-binding and concubinage in China, and the tolerance of the social evil in Japan. In Turkey the emancipation of woman, since the establishment of the republic, has gone far. Formerly when a women appeared upon the street, in conformity with a Koranic precept, she was required

to wear a mantle and her face had to be veiled. But this is no longer required. In the lands mentioned a new day for woman is dawning so that more and more she is coming to her own in the enjoyment of those rights and privileges which are accepted as a matter of course in Christian lands.

### III.

In non-Christian lands childhood is destitute of all rights and privileges. In the Roman world a father possessed an absolute right, including that of life and death, over his son. He could chastise him, put him in chains, send him into exile, or sell him into slavery. The property of a son belonged to his father, who could assign him a wife and divorce her at pleasure, or could transfer him by adoption into another family.

Nothing so pictures the cruelty and heartlessness of the ancient world as the practice of infanticide and the exposure of children. "The exposition of children," says Gibbon, "was the prevailing vice of antiquity; it was sometimes prescribed, often permitted, almost always practiced with impunity, by the nations who never entertained the Roman ideas of paternal power; and the dramatic poets, who appeal to the human heart, represent with indifference a popular custom which was palliated by motives of economy and compassion." Plato and Aristotle approved the abandonment of children if the parents were unable to rear them, or if through physical weakness or deformity they gave no promise of service to the state. The law of the Twelve Tables at Rome permitted a parent to kill or abandon his children if he did not wish to rear them. Quintilian declared that

"to kill a man is often held to be a crime, but to kill one's own children is sometimes considered a beautiful action among the Romans." Of the practice Seneca said, "Monstrous offspring we destroy; children too, if weak and unnaturally formed at birth, we drown. It is not anger, but reason, thus to separate the useless from the sound." In Rome children were left at night at the base of the Lactrian column, or in the Velabrun, a district of the city near Mount Aventine. The little ones thus abandoned sometimes were picked up by witches to use their bodies in incantations, but more often by slave-dealers to be sold into slavery or reared for a life of prostitution. Occasionally they were rescued by benevolent persons and afterwards attained to usefulness and even distinction. The horrible practice of abandoning children was condemned by the Stoics and although efforts were made to ameliorate conditions, it was not until the coming of Christianity that this evil was done away.

In more recent times infanticide has been prevalent in heathenism, notably in India and China, where it was confined chiefly to girls. For this the poverty of the people and the low estimate placed upon womanhood have been chiefly responsible. According to a Hindu proverb, "there is a place to stow everything away, but no place to keep a girl." During the early part of the nineteenth century it was estimated that the population of Bengal Province annually was diminished one hundred thousand by the practice of infanticide. In China towers are still standing where parents were in the habit of casting their unwelcome children at night. In times of famine children were sold into slavery for a few shillings and it was no uncommon sight to see the bodies of

little girls exposed by the river-side. Although the influence of Christianity has put an end to the brazen and open practice of infanticide in China and India, it still is said to be carried on in secret.

Of all religions Christianity is the only one which has emphasized the dignity and worth of childhood, or which has placed a proper emphasis upon its rights. Jesus said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." St. Paul enjoined upon children the duty of obedience to parents, but the latter were not to disregard the inherent rights of childhood.

The early church set its influence against the practice of infanticide. The Epistle of Barnabas teaches, "Thou shalt not slay the child by procuring abortion: nor again, shalt thou destroy it after it is born." Athenagoras says, "We have renounced your bloody spectacles, believing there is no difference between beholding a murder and committing it. We hold for homicide the women who commit abortion, and we think that to expose a child is to kill him." Justin Martyr says, "The wicked alone can expose his children; for to us this impiety only inspires horror: first because the most of these unfortunate little ones are destined for debauch; then we would fear the accusation of murder if they should die." Lactantius teaches, "Therefore let no one imagine that this is allowed, to strangle new-born children, which is the greatest impiety: for God breathes into their souls for life and not death. . . . Can they be considered innocent who expose their offspring as a prey to the dogs, and as far as it depends on themselves, kill them in a more cruel manner than if they strangled them? Who can doubt that he is impious who gives occasion for

pity to others (to save his exposed child)? For although that which he had wished should befall the child—viz: that it might be brought up—he has certainly consigned his own offspring to servitude or to the brothel. . . . It is therefore as wicked to expose as it is to kill."

In 315 Constantine issued the following proclamation: "Let a law at once be promulgated in all the towns of Italy, to turn parents from using a parricidal hand on their new-born children, and to dispose their hearts to the best sentiments. Watch with care over this, that if a father bring his child, saying, that he cannot support it, one should supply him without delay with food and clothing; for the cares of the new-born suffer no delay, and we order that our revenues, as well as our treasure, aid in this expense." Again in 321 it was proclaimed: "We have learned that the inhabitants of the provinces, suffering from the scarcity of food, sell and pledge their children. We command them that those found in this situation, without personal resource, and only being able with great trouble to support their children, be succoured by our treasury before they fall under the blows of poverty; for it is repugnant to our morals that any one under our empire should be pushed by hunger to commit a crime."

Throughout the centuries, Christianity has been the sponsor for childhood. Wherever its influence has extended it has insisted that parents feed, clothe, and care for their little ones, and see to it that they are reared "in the nurture and admonition of the Lord."

## CHAPTER III

### THE EFFECT OF CHRISTIANITY UPON SOCIETY

It is impossible to influence the individual or the family without affecting society at large. As the units which compose society are uplifted, society itself rises to a higher level. This has been pre-eminently true of the influence exerted by Christianity. In various ways the religion of Jesus has been at work—in philanthropic effort, in education, in the humane treatment of prisoners and in modern moral reform.

#### I.

"A man is a wolf to a man he does not know" was a maxim of the ancient world. Philanthropy as we understand it was practically unknown. It is true that in the time of Julius Caesar, three hundred and twenty thousand persons at Rome were fed at public expense, but this was attributable to motives of public policy rather than to any desire to alleviate human need. When the amphitheatre at Fidenza fell, killing or injuring forty-six thousand persons, food, medicine, and physicians were sent by the Roman aristocracy to relieve the sufferer. When Herculaneum and Pompeii were overwhelmed by the volcanic eruptions of Mount Vesuvius, there was a similar response in behalf of the unfortunate victims who

had survived. Alms were also bestowed upon beggars in the streets or at the gates of temples, but until the coming of Jesus Christ into the world practical or systematic benevolence was a thing unknown. "Among the millions of Rome," says Dr. Döllinger, "there was not one who founded a hospice for the poor or a hospital for the sick." What was true of the ancient world has been equally true in subsequent times of heathendom.

We have seen how the spirit of brotherly love manifested itself at the first within the church, but it was not long confined there. Jesus had said "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." In the Epistle of Barnabas we read "Thou shalt not hesitate to give, nor murmur when thou givest." Lactantius asks "Why do you select persons? He is to be esteemed by you as a man, whoever implores you, because he considers you a man." At a very early date destitute orphans were cared for by widows and deaconesses under the direction of the bishops. Children abandoned by heathen parents were also received and reared with the orphans. In the time of Cyprian a terrible pestilence raged at Carthage so that the heathen abandoned their sick and cast the dead into the street. Summoning the church, the bishop said "If we show kindness only to our own, we do not more than publicans and heathen. As Christians who would become perfect we must overcome evil with good, love our enemies, as the Lord exhorts, and pray for our persecutors. Since we are born of God we must show ourselves to be children of our Father who continually causes His sun to rise, and from time to time gives showers to nourish the seed, exhibiting all these kindnesses not only to his people, but to aliens also." In

response to this appeal, some gave money, others contributed labor so that the dead were soon buried. At Alexandria in the time of the Emperor Gallienus a similar condition arose which was met by the Christians in a like manner, several of the brethren, including presbysters and deacons, sacrificing their lives in this endeavor, and that too at a time when they had gone through a severe persecution, the dangers of which had not yet subsided.

Among the early charities of the Christians were hospitals for the care of the sick, the first of which we have knowledge being founded outside the walls of Rome, in 380, as an act of penance by Fabiola, a devout Roman lady. "The charity planted by that woman's hand" says Lecky, "overspread the world, and will alleviate to the end of time, the darkest anguish of humanity." Pammachus soon after established another, and similar institutions were founded elsewhere. St. Basil, the founder of the first hospitals in Asia, established one in Caesarea which attained to great celebrity. St. Chrysostom built several in Constantinople. Thalasius, a monk, founded an asylum for blind beggars on the banks of the Euphrates, the fore-runner of the efforts made in subsequent times by Christian benevolence to alleviate the miseries of the blind, the deaf and the dumb. Asylums for the insane were first opened in Spain. In 1409 a monk, Juan Gilberto Joffre, moved by compassion when he saw a maniac followed through the streets by hooting crowds, founded an asylum at Valencia, and others were established later at Saragossa, Seville, Valladolid, and Toledo.

Volumes would not suffice to record all that Christian charity has done throughout the ages to relieve poverty and distress, or to alleviate the miseries and sufferings

of mankind. In the heathen world today, with its woeful ignorance of physiology, anatomy, hygiene, and *materia medica*, not only is there no more rewarding form of Christian service than medical missions with their hospitals, dispensaries, and the like, but in no other respect is the superiority of the new faith over the old so manifest as in the efforts which are made to obey our Lord's command: "heal the sick, cleanse the leper, raise the dead, cast out devils: freely ye have received, freely give."

The Sisters of Charity have long been recognized as powerful allies of Roman Catholicism and through their ministrations have done much to relieve human suffering and human need. In 1833 the ancient order of deaconesses was revived in Protestantism by Rev. Theodore Fliedner, a Lutheran pastor at Kaiserworth in Prussia, where a hospital and training school were established. This work has received wide recognition and has been copied extensively by various religious denominations throughout the world. It is the function of the deaconesses to visit from house to house in the tenement districts of a city, to nurse the sick at the fireside or in the hospital, to smooth the pillow of the dying, to comfort the sorrowing, and to relieve the needy and the distressed.

To mitigate the horrors of war by ministering to the sick and wounded, the Red Cross Society was organized in 1864 through the efforts of M. Jean Dunant, a Philanthropic citizen of Geneva, Switzerland. This society has been recognized by all the nations throughout the Christian world, and in the United States it has ministered not only in hospitals and on field of battle but has rendered a much wider service by relieving suffering and distress in time of calamity, flood, fire, pestilence, and the like.

Social Settlements, consisting of groups of persons establishing centers and living in the neglected districts of great cities, that in the spirit of true neighborliness by educational classes, reading rooms, gymnasia, kindergartens, and various other ways they may minister to the community, originated with Toynbee Hall, East London, in 1885. Since then many such settlements have been established in our great cities. Some of them have a distinctively religious aim, others do not, but all in a genuinely Christian spirit are seeking to uplift the needy and neglected classes.

The Salvation Army, the outgrowth of a religious movement undertaken among the neglected classes in East London by Rev. William Booth a former minister and evangelist of the Methodist New-connexion, has developed into an organization which ministers to the temporal as well as spiritual interests of the unchurched in the great cities throughout the world.

Thus in a multiplicity of ways Christianity has sought to uplift humanity and perpetuate the spirit of Him who "came not to be ministered unto but to minister and to give his life a ransom for many."

## II.

More than all other religions Christianity has fostered schools and education. In the Graeco-Roman world common schools were unknown although there were numerous academies for training patrician youth. The Brahmans, allowing no one not of their caste to have access to their sacred books, have kept India in densest ignorance. In that country there are eight hundred and ninety-one illiterates to every thousand persons as com-

pared with sixty-five to the thousand in the United States. In China where the literati have constituted a privileged class to which government offices have been open and which has been recruited from all classes including farmers, mechanics and tradesmen, there has been until comparatively recent times no public school system in the true sense of the term. Schools there were almost without number. A small tuition fee was charged and every family who could afford to do so sent its sons to school where they were taught to memorize the Chinese classics, each pupil reciting at the top of his voice. Only a small per cent of the boys in that great country and none of the girls, aside from those in the mission schools, ever saw the inside of a school room. China consequently was second only to India in illiteracy, for while nine out of ten were able to read the few characters necessary to their business, not one in twenty could read a newspaper and not one in fifty was able intelligently to peruse an ordinary book. Notwithstanding the fact that Buddhism is the most progressive religion in the Orient, it has done little more for popular education than Hinduism or Confucianism. It has never given a public school system to Burma nor Siam, and in Japan educational developments had halted until the coming of western ideas from the United States. In none of these Oriental countries had woman any educational advantages whatsoever.

The rise of Islam was followed by an intellectual quickening which found expression in the establishment of schools, libraries and universities, which justified the Mohammedan maxims "To learn to read is worth more than fasting, to teach is more meritorious than prayer." "The ink of the scholar is more precious than the blood

of the martyr." Long before Europe could boast of anything beyond the cathedral or monastic schools, great schools or universities sprang up at Bagdad, Cairo, Cordova, and elsewhere, which gave especial attention to the physical sciences, to geography, botany, medicine, astronomy, arithmetic, algebra, geometry, etc. Notwithstanding the promise of these institutions gradually Mohammedan scholarship settled down to a study of the Koran and the precepts of Mohammed, as a consequence of which, learning has been fettered and ignorance has abounded in all the countries where Islam has held sway. For centuries no contribution worthy of the name has been made in science, letters, art or invention. In common with all other Asiatic religions the door of learning has been closed to women.

Elementary schools, attached to the synagogues, were common in Palestine in the time of Jesus. Every place numbering twenty-five boys of suitable age was required to employ a school master. Twenty-five pupils or thereabouts represented the number which he was allowed to teach. If there were forty pupils he was required to employ an assistant; if fifty pupils were enrolled two teachers were employed by the synagogue authorities. The curricula of these schools, which were maintained by voluntary contributions, were almost exclusively Biblical and religious. Entering school at six, the child at ten "began to study the Mishna; at fifteen he must be ready for the Talmud, which would be explained to him in a more advanced school."

There seems to have been no connection between these schools and the educational developments of Christendom. The early Christians, for the most part were men destitute of the advantages of a higher education. That

considerable progress had been made during the first three centuries of the Christian era is evident from the fact that during the pagan re-action under Julian the Apostate, he forbade Christians to teach the Greek classics, saying "Keep to your ignorance, eloquence is ours; the followers of the fishermen have no claim to culture." The inference is that they must have been teaching these works, otherwise this sneering command never would have been given.

According to Guizot there were Christian primary schools in the fourth century. The Council of Vaison, in 529, commended the practice of priests with parishes receiving "into their houses, according to a sound custom in Italy, young readers to whom they gave spiritual nourishment, teaching them to study, to attach themselves to holy books and to know the law of God."

The Emperor Charlemagne threw the weight of his influence in favor of the education of the people, saying: "Let one open schools to teach children to read; let in every monastery, in every bishopric, some one teach psalms, writing, grammar, arithmetic, and employ correct copies of holy books; for often men seeking to pray to God, pray badly on account of the unfaithfulness of the copyists."

The Council of Chalons, in 813, decreed that bishops should establish schools where the scripture and literature should be taught, while that of Rome, in 826, authorized schools in both towns and villages or wherever they were necessary. A later Council, in 1179, declared "As the Church of God is the provider of those who have need of the nourishment of such, as well as those who fail of success of body; in order that the poor whose relatives fail of resources may have the possibility of learning to read and to be instructed, we appoint in every Cathedral

church a master to instruct clerks and poor scholars. . . . Let one re-establish this in monasteries where it existed anciently; but let no one demand pay for teaching."

About the twelfth century universities began to spring up, but as has well been said, the earlier ones "grew and were not founded." The University of Paris was the outgrowth of the theological instruction of William of Campeaux, Abelard, and Peter Lombard. The Universities of Oxford and Cambridge developed from obscure conventional schools. Emperors granted charters to these growing institutions in the hope that they would strengthen imperial authority, cities fostered them for the distinction which they brought, and popes patronized them in the belief that "all learning tended to the glory of God and the good of the church." In these medieval universities there were as a rule four faculties, viz: theology, medicine, law, and the arts. Unlike the great Arabic schools of the middle ages, which left no successors and now are but a name, the Christian university has been perpetuated, and wherever the gospel has been preached institutions of higher learning have been founded.

The Protestant Reformation gave a great impetus to education. According to John Stuart Mill, the education of the poorest is based upon the Protestant theory that every one is directly responsible to God for his conduct, wherefore he must be in a position to inform himself. The foundations of the German educational system were laid by Luther and Melancthon, the latter devoting much attention to the preparation of text books.

In no country has education made more rapid strides than in the United States. Schools were established by the Dutch in New Amsterdam as early as 1633. The first

school in New England was opened at Boston in 1635. The General Court of Massachusetts, in 1642, passed an act to remedy the neglect of schools and five years later enacted legislation providing for common and grammar schools. The distinctively religious purpose of these schools is seen in the preamble to the ordinance: "It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times, by persuading from the use of tongues; so that at last the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; and to the end that learning may not be buried in the graves of our forefathers, in church and commonwealth, the Lord assisting our endeavors;" it was ordered that the aforementioned schools should be instituted.

Harvard College was founded in 1636, since which time some hundreds of institutions of higher learning, both for men and women, have been established as the country has developed. Aside from the state institutions, practically all of these colleges and universities have been founded by some branch of the Christian church, while the first of the state institutions and the model for all the rest, the University of Michigan at Ann Arbor, was established through the joint efforts of a Presbyterian clergyman, a Congregational home missionary, a Methodist circuit rider, and a Roman Catholic priest.

More than twenty million pupils, about equally divided between boys and girls, are enrolled in the public schools of the United States, under the instruction of more than a half million teachers. These schools housed in excellent buildings and provided with all necessary equipment are maintained at an annual expense of more than three-quarters of a billion dollars. No other item of public

taxation is paid more cheerfully than this that every boy and girl may be adequately fitted for life and trained for the duties and responsibilities of citizenship.

In mission lands the leaven of Christian schools has been at work. One of the first means of approach employed by Christian missionaries in propagating the gospel has been some form of education by which the attempt was made to give permanence and stability to their work. The first schools established necessarily were elementary, but from these beginnings a system of education has been developed culminating in the college with professional education, particularly normal, medical and theological. The influence of these mission schools has been far-reaching. Not only have they furnished a model for government schools but in the main the teachers in the latter have been trained in the former. In India and Ceylon large subsidies have been given by the governments to the mission schools because of their value to the community while the educational systems in these countries have been fashioned after the missionary pattern. In China educational developments have moved slowly because of the inbred conservatism of the celestial mind, but since the Boxer uprising in 1900 Western learning has come into greater favor with the result that under the leadership of Yuan Shi Kai, afterwards president of the Chinese republic, and others, it was adopted by the government as the basis of its educational system. In Turkey, since the late revolution, the attempt has been made by the government to establish a modern system of education with the missionary school as its model. Wherever Christian missionaries have gone schools and education have been a potent factor in the changes which have followed.

No greater service perhaps has been rendered to heathen lands than through the influence of missionary medical schools. Not only have large numbers of native young men and young women received a medical training in accordance with the ideas of the Western world as contrasted with the crude, unscientific and sometimes inhuman methods of treatment which had prevailed in the East, but modern medical schools have been established by many of the governments of the non-Christian world. "While missionaries," says Dr. James E. Barton, "had the high honor of carrying modern medicine and surgery to Africa, Japan, China, India, and Turkey, no longer can they claim the monopoly. Japan has clearly demonstrated to the world the high character of the medical department of her Imperial University. Turkey has her school of modern medicine in Constantinople, before whose faculties even foreign missionaries must pass examination before securing permission to practice in the empire. China is making rapid progress in this direction, and even India and Ceylon are considering the passage of a law which will prohibit from the practice of medicine all who do not qualify before a properly constituted medical board."

### III.

On His return to Nazareth after the commencement of His ministry, at the synagogue service, Jesus read from and expounded the words of the Prophet Isaiah, "the Spirit of the Lord God is upon me; because the Lord hath anointed me to preach the good tidings to the meek; he hath sent me to bind up the brokenhearted, to preach deliverance to the captives, and recovering of

sight to the blind, to proclaim liberty to the captives. . . . to proclaim the acceptable year of the Lord." In conformity with the spirit of its Founder Christianity has sought to bring about a more humane treatment of prisoners.

In dealing with the criminal three methods have been employed: First, that of meting out exact justice to the offender, or *lex talionis*, the law of retaliation, "an eye for an eye and a tooth for a tooth;" Second, that of punishing the criminal with the purpose of deterring him and others from offences against the law; and Third, that of reforming the criminal to the end that he may be restored to society and a life of usefulness.

The mode of treating the criminal depends largely upon the attitude taken toward him. It is only as the welfare of the criminal himself is considered that any really adequate measures can be taken to ameliorate his condition. At a very early date Christianity began to devote some attention to the welfare of this class. In 320 Constantine provided that those accused of crime should be given a speedy hearing while those who were obliged to undergo punishment should be confined in a humane manner. Cells were to be provided with means of light and air. A law of 340 forbade the mingling of sexes in prison. The Emperor Honorius instructed judges to visit the prisons every Sunday to see that prisoners were properly fed and treated humanely. In 549 the Council of Clermont ordered prisons to be visited every Sunday by the archbishop or some church official to see that the needs of prisoners were attended to.

Modern prison reform originated with John Howard of England, who was appointed high sheriff of Bedfordshire in 1773, and immediately began his efforts to

ameliorate the condition of prisoners. Within a year he visited every prison in England, witnessing with his own eyes the abuses which everywhere were prevalent. Finding in one jail a cell so narrow and offensive that the miserable fellow confined in it begged as a mercy to be hanged, Howard had himself shut up in the cell with its darkness and foulness until nature could bear no more. Later he visited the prisons of the continent and finally while studying camp fever in the military hospitals of Russia he contracted the disease from which he died. In making his investigations he travelled fifty thousand miles and expended thirty thousand pounds sterling from his private fortune. Actuated by the loftiest Christian motives in this work, he wrote shortly before he died, "Do Thou, O Lord! visit the prisoners and captives and manifest Thy strength in my weakness. Help, Almighty God! for in Thee do I put my trust, for Thou art my rock."

It is difficult in this present age fully to realize the prison abuses which prevailed when John Howard began his work. Prisoners were treated with brutal violence and punishments were cruel in the extreme. The pillory, stocks, and flogging posts were in frequent use. For some offences the ears were cropped and for others the branding iron was applied. Offences for which capital punishment could be inflicted were numerous. Imprisonment for debt was of common occurrence, and the person who was insolvent for whatever cause, from sickness or want of employment, could be kept in confinement until the uttermost farthing was paid. At one time a large percentage of prison inmates were those incarcerated for the non-payment of debt. Goodyear, the inventor of the process for vulcanizing rubber, spent ten years in prison on this account, while many other men of high

character and excellent abilities were imprisoned for the same cause.

The efforts of Howard to remedy the abuses of prison life were not without result. In England laws were soon enacted by which some of the worst abuses were corrected and an impetus was given to prison reform which has modified conditions in nearly every country throughout the civilized world. In America the Philadelphia Society for Alleviating the Miseries of Public Prisons was organized in 1776. Fourteen years later Pennsylvania adopted the "solitary system," placing hardened and atrocious criminals in cells by themselves, and keeping them from all intercourse with one another as well as the outside world. New York, in 1816, adopted the system of confining prisoners in solitary cells at night but employing them in large workshops by day. The American Prison Discipline Society was organized, in 1824, to investigate methods of treatment for prisoners with a view to their health, comfort and morals. State societies of various kinds were organized from time to time, and at the National Prison Congress held in Cincinnati, in 1870, the National Prison Association was formed with Rutherford B. Hayes as president. With an awakened public sentiment prison methods have been revolutionized, and in recent years the indeterminate sentence together with the idea of parolling those guilty of minor offences have come into favor as a means of reforming the novitiate in crime and reclaiming him from a life of criminality and lawlessness.

CHAPTER IV

THE EFFECT OF CHRISTIANITY  
UPON SOCIETY  
*(Continued)*

MODERN MORAL REFORM

In the realm of modern moral reform the social results of Christianity have been manifest in the warfare waged against slavery, duelling, and intemperance. The decline of slavery in the ancient world through the introduction of Christianity with its doctrine of brotherhood and human equality has already been sketched. That decline was due chiefly to the quickening of individual consciences and although the results were social, nevertheless, because individuals were convinced that it was a matter of duty to liberate their slaves the institution itself passed away. The modern uprising against slavery was brought about not through any great change of sentiment so much on the part of slave owners as the awakening of the public conscience to the iniquity of human servitude and its effect upon society and the state.

I.

The modern revival of slavery may be traced to the discovery of America. Negro slaves were introduced into Europe by Portuguese traders about the middle of the

fifteenth century. The traffic soon declined and it is quite likely that it would have died out altogether but for the fact that in America and the West Indies, negroes were brought into industrial competition with the American Indians, a warlike folk who were disinclined to toil. A docile and tractable race, the natives of Africa were found to be useful in extracting riches from the mines and plantations of the new world. Thus through human covetousness and greed arose one of the greatest evils which has cursed the world in modern times.

The earliest efforts against this evil were put forth for the suppression of the slave trade. From the time of George Fox, the Quakers had opposed the traffic and they were followed by the Wesleyans whose founder Rev. John Wesley declared slavery to be the "sum of villianies." As early as 1776 a petition was presented to the British parliament asking for the discontinuance of the slave trade on the ground that it was "contrary to the laws of God and the rights of man." Clarkson, Sharpe, and Wilberforce opposed it on moral grounds. After a long and bitter struggle the slave trade at last was abolished in the British Empire in 1806-1807. The example of England was followed by nearly every country throughout the civilized world.

The same motives which led to the discontinuance of the slave trade resulted in the abolition of slavery, in 1833, throughout the British possessions at a cost to the government of twenty million pounds sterling and a loss of forty million pounds to the planters for their slaves and the depreciation in the value of their plantations. Other nations soon adopted a like policy, Sweden in 1846, France in 1848, Denmark, Uruguay, Wallachia, and Tunis in 1849, and Portugal in 1855.

In the United States, where negro slavery had been introduced at Jamestown, Virginia, in 1619, the struggle against this evil was long and protracted. As early as 1675, Rev. John Elliot of Massachusetts protested against the practice of selling captive Indians into slavery and remonstrated against "the abject condition of the enslaved Africans." In 1688, the Mennonites of Germantown, Pennsylvania, addressed a petition to the Quaker Yearly Meeting of Philadelphia, protesting against slavery. This petition was received and for many years thereafter the Friends went on record annually against this evil. In 1701 Judge Samuel Sewall of Massachusetts published an anti-slavery tract entitled the "Selling of Joseph" which was widely circulated. A year later the town of Boston took measures to "put a period to negroes being slaves."

During the Revolutionary period and immediately afterwards, there was no small agitation over the slavery question. About the year 1770 Rev. Samuel Hopkins of Newport, Rhode Island, began to preach and write against the evils of slavery. Not far from the same time Anthony Benezet and Dr. Benjamin Rush of Philadelphia took a pronounced stand upon this question. The first anti-slavery society in the world was organized at Philadelphia, in 1774, by members of the Society of Friends.

On October 20, 1774, the first Continental Congress resolved that the slave trade should be discontinued after the first of December following. Two years later it was decreed that "no slave be imported into the thirteen United Colonies." In 1780, the Massachusetts Bill of Rights declared that "all men are born equally free and independent" which, by the Supreme Court of the Commonwealth, was interpreted as abolishing slavery. Other

Northern states soon liberated their slaves, and it is believed that but for the opposition of South Carolina and Georgia the convention which framed the Federal Constitution would have taken action looking toward the ultimate abolition of slavery.

The various religious bodies of the country in their public declarations about this time reflected the growing anti-slavery sentiment of the period. In 1780 the Methodists declared that "slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not that others should do to us and ours." Four years later to the question, "What shall be done with those who buy or sell slaves or give them away?" the answer was given, "They are to be immediately expelled, unless they buy them on purpose to free them." In 1787 the Presbyterian Synod of Philadelphia and New York declared in favor of the abolition of slavery. The Baptists of Virginia resolved, in 1789, "That slavery is a violent deprivation of the rights of nature, and inconsistent with republican government, and we therefore recommend it to our brethren to make use of every legal measure to extirpate this horrible evil from the land." Two years later Jonathan Edwards, the younger, preached a sermon before the Connecticut Abolition Society on "The Injustice and Impolicy of the Slave Trade," which was published and widely circulated.

The invention of the cotton gin by Eli Whitney, in 1789, introduced new complications into the slavery question, as a consequence of which the institution became more firmly intrenched than ever upon American soil. The invention of Whitney superseded the use of hand labor in separating cotton from the seed, thereby making

cotton-raising under a system of slave labor immensely profitable. Instead of looking upon slavery as an evil to be condoned, the Southern planters gradually came to look upon it as a wise, benevolent and even a divine institution.

Even the North grew apathetic. The Pennsylvania Antislavery Society, in 1833, lamented the fact that during the forty preceding years, one by one, similar societies had passed out of existence, leaving it almost alone to combat the evils of slavery. So blighting were the influences of the "peculiar institution" that George William Curtis said: "It silenced the preacher in his pulpit, it muzzled the editor at his desk, and the professor in his lecture room."

Although the times seemed unpropitious, little by little, an agitation was set in motion which was destined to stir the nation. In 1831 William Lloyd Garrison began the publication, in Boston, of the *Liberator* in which he demanded the immediate and unconditional abolition of slavery. In 1837 Elijah P. Lovejoy, a young Presbyterian clergyman who published an antislavery newspaper, was killed by a pro-slavery mob at Alton, Illinois. It was the murder of Lovejoy which gave Wendell Phillips to the abolition cause. At a meeting in Faneuil Hall, to protest against this crime, when the attorney-general of Massachusetts attempted to justify the slaying of Lovejoy, declaring that he "died as the fool dieth," Phillips replied in a burst of impassioned eloquence which has seldom been equalled in the annals of oratory. Shortly afterwards he forsook the practice of law, and abandoning a life of luxury and ease, devoted himself to the advocacy of the cause of abolition.

For the realization of their objects Garrison and his co-adjutors looked, at first, to the church. Early in his career Garrison had said, "Emancipation must be the work of Christianity and the Church. They must achieve the elevation of the blacks and place them on the equality of the Gospels." Notwithstanding the fact that forty-three of the fifty-six agents employed by the American Antislavery Society prior to 1837 were ministers of the gospel, because the church did not at once respond to his incendiary views, Garrison changed his attitude toward religion, and in the *Liberator* poured forth his invective against Christianity and the church. He renounced all connection with the state and denounced the American Constitution as a "covenant with death and an agreement with Hell."

More influential than that of Garrison was the work of Theodore Dwight Weld, who campaigned throughout Ohio, Western Pennsylvania, New York, Vermont and elsewhere in the interest of abolition. Adopting the revivalistic tactics of Charles G. Finney, he won to the antislavery cause a multitude of converts including many lawyers, among whom were Edwin M. Stanton, Joshua Giddings and others who subsequently attained to eminence. Later in the employ of the American Antislavery Society he directed the work of the "Seventy" who, after the manner of the seventy mentioned in the Gospel of Luke, were sent out to evangelize the country in favor of abolition. His writings were widely circulated. Among other publications he prepared *Slavery As It Is, the Testimony of a Thousand Witnesses* which, based upon the testimony of persons who had lived in slavery states and extracts taken from Southern newspapers, proved to be the best seller among the books of its day and was

the source book of Harriet Beecher Stowe in her *Uncle Tom's Cabin*. Later Weld served as a lobbyist in Washington, assisting the antislavery congressmen in their fight against slavery.

While Weld, Garrison, Phillips, and others were attempting to arouse a sluggish public conscience, a series of events—the enactment of the Fugitive Slave Law, in 1850, permitting slave-holders to pursue their runaway slaves into free territory and return them to the plantations of the South—the Kansas Nebraska Bill of 1854, abrogating the Missouri Compromise and opening up the territories of the West and Northwest to slavery should their settlers so decide—the Dred Scott decision of the Supreme Court in 1857, permitting slave-owners to take their “property” with them on their visits to the free states—together with John Brown’s fruitless and fatal raid in 1859, raised public sentiment in the North to fever heat.

This rapid march of events together with the election of Abraham Lincoln to the presidency, in 1860, precipitated the “irrepressible conflict.” Lincoln was not an abolitionist and was pledged only to prevent the further extension of slavery. What might have happened had the South been more conciliatory is impossible to say. But the temper of the people in that section was such as to brook no interference and within a short time the slave states with three or four exceptions seceded from the Union. In the conflict which followed, the Emancipation Proclamation was issued as a war measure and slavery was forever blotted out.

While it must be admitted that the church at times was sluggish and apathetic, and that as an organization it had little to do with the final phases of the conflict, there can

be no question that back of the issues which were forced upon the American people religious influences were at work and that it was a quickened public conscience which was the determining factor in the final outcome.

With the overthrow of slavery in the United States, the institution has become a vanishing force in the world. Even in non-Christian countries, largely through the influence of missionaries this evil is declining. The work of David Livingstone did much towards the abatement of the slave trade in Africa. In 1877 the Christian queen of Madagascar proclaimed the freedom of all slaves who were imported into the island. In 1893 forty native chiefs of Uganda, who had accepted Christianity, freed their slaves. In 1897 slavery was abolished in Zanzibar. Elsewhere, in fact wherever Christian influence extends, slavery is disappearing.

## II.

In many countries and for several centuries the practice of duelling was common. At various times both Catholic and Protestant churches have protested against it, but until the first half of the nineteenth century these protests were in vain. In America duelling had become a national sin. Private citizens, public officials, members of Congress, governors of states were in the habit of settling their personal differences in this manner. However, it was not until the famous duel between Aaron Burr and Alexander Hamilton that the public conscience was aroused to the iniquity of the practice. In a sermon preached in July 1804, Dr. Eliphalet Nott said: "I cannot forgive that minister at the altar who has hitherto forbore to remonstrate on this subject. I cannot forgive

that judge on the bench or that governor in the chair of state who lightly passed over such offences. I cannot forgive the public in whose opinion the duellist finds a sanctuary." In a sermon on the subject Lyman Beecher said: "Duelling is a great national sin. With the exception of a small section of the Union, the whole land is defiled with blood. From the lakes of the North to the plains of Georgia is heard the voice of lamentation and woe—the cries of the widow and fatherless. . . . We are murderers—a nation of murderers—while we tolerate and reward the perpetrators of the crime."

Through the influence of such sermons as these, printed and widely distributed, the public conscience was quickened, the criminality of the practice was recognized, anti-duelling societies were organized, the legislatures of many states enacted laws against it, and in 1838, duelling was prohibited by Congress in the District of Columbia, the debate on the bill being closed by Henry Clay of Kentucky, who said: "When public opinion is renovated and chastened by religion, reason and humanity, the practice of duelling will be at once discontinued." Although this evil did not immediately die out, especially in the South, nevertheless, a blow was given from which it never recovered, and since the Civil War the practice has almost wholly ceased.

In England duelling was countenanced longer, perhaps, than in the United States. As late as 1829, so distinguished a soldier as the Duke of Wellington, the hero of Waterloo, considered it necessary to fight a duel. In 1841 a petition was prepared in the House of Lords in which it was argued, "If society is to be preserved it must be Christianized. . . . It would be mockery to hold forth the Decalogue with one hand, and with the other

a charter of legitimacy to that spurious offspring of human vice and folly, which involving as it does a direct transgression not of one but almost every law in the Decalogue, virtually annuls it. . . . We call upon your lordships therefore in the name of God and man . . . to accompany your verdict with the fearless and unqualified expression of your united abhorrence of the unhallowed system of duelling." In 1846, by order of Queen Victoria, the practice was broken up in the British army, since which time it has practically died out in the British Empire. Duelling still prevails to some extent in France and Germany, although Christian sentiment is strongly against it.

### III.

The great temperance movement which has extended to Great Britain, Sweden, France, and Germany, originated in the United States. Although no great progress had been made until the nineteenth century, efforts were not wanting in earlier times to check this evil. In Plymouth Colony drunkards were disfranchised, and in Massachusetts laws were enacted to regulate the sale of liquor and preserve order in public houses. A prohibitory law was passed in Virginia, in 1676, although it never went into effect. The Continental Congress, in 1776, adopted a resolution recommending "to the several legislatures immediately to pass laws the more effectually to put a stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived, if not quickly prevented." In 1785 Dr. Benjamin Rush of Philadelphia published an *Inquiry into the Effects of Ardent Spirits on the Human Body and Mind*, which was

extensively circulated. In 1788 the Legislature of New York passed an act regulating the sale of liquor and controlling taverns. In 1789 a society was organized among the farmers of Litchfield County, Connecticut, who pledged themselves to use no distilled spirits in their work on the farm nor to furnish the same to those in their employ. In 1808 Lebbeus Armstrong, a Congregational minister, and Billy Clark, a physician who had become aroused over the evils of strong drink which he had witnessed in his practice, organized a temperance society at Moreau, New York, the members of which were pledged to abstain from all wines and spirituous liquors except in cases of sickness, or at communion and public dinners. Three years later a society was formed at Andover, Massachusetts, based upon the principle of total abstinence. In 1813 the Massachusetts Society for the Suppression of Intemperance was organized. Other states followed and in 1826 the American Society for the Promotion of Temperance was formed "to produce such a change of public sentiment, and such a renovation of the habits of individuals and the customs of the community, that in the end temperance, with all of its attendant blessings, may universally prevail."

Various branches of the church, in the meanwhile, had begun to take action. The Society of Friends early protested against the use of ardent spirits, and in 1788 the New England Yearly Meeting made abstinence a requirement for its members. The Presbyterian General Assembly, in 1812, urged ministers to warn their members "not only against actual intemperance, but against those habits which may have a tendency to produce it." In 1812 the General Conference of the Methodist Episcopal Church urged the annual Conferences to take a "firm and

constant stand against the evil which has ruined thousands both in time and eternity." That same year the Congregational Association of Connecticut, under the leadership of Dr. Lyman Beecher, discouraged the practice of farmers furnishing liquor to their employees, and recommended that church members not only discontinue the sale of intoxicants but abstain from their use as a family beverage.

In 1840, following the great revival conducted by Elder Jacob Knapp, the Baptist revivalist, at Baltimore, a temperance uprising known as the Washingtonian movement originated among reformed drunkards and led to a great pledge signing crusade throughout the country. Hundreds of thousands of drunkards were induced to sign the pledge. Although the work was carried on mainly by reformed drunkards themselves, many eminent men, nevertheless, were associated with the movement, among them Abraham Lincoln, who, as a young attorney, made public addresses in the school houses of Sangamon County, Illinois, to induce his fellow-citizens to take the temperance pledge. Since the days of the Washingtonian movement there have been other pledge signing crusades under the leadership of such men as John B. Gough, Dr. Henry A. Reynolds, Francis Murphy and others.

Because of the frequent lapses on the part of pledge signers it was felt that more radical measures were necessary and that temptation should be removed from the path of the drunkard by restricting or prohibiting the sale of intoxicants. As early as 1833 Gerrit Smith had advocated the prohibition of the liquor traffic at the annual meeting of the American Temperance Society in New York. To General Neal Dow of Portland, Maine, however, belongs the chief honor for inaugurating the

prohibition movement. He had used his influence to secure an official position for a friend, a Harvard graduate, but whose besetting sin was strong drink. A rum shop in the vicinity was a constant source of temptation and endangered the man's position. At the behest of his wife, Mr. Dow laid the facts before the saloon keeper in the hope that he would cease to sell him liquor. To his surprise the liquor dealer replied: "Mr. Dow I have paid money for the privilege of selling liquor. That money helps to pay your taxes, and it's small business to try to prevent me from doing what business I can. The law gives me a right to sell liquor and if this man wants it I shall sell it to him."

Aroused to indignation that the law should give to any man the right to debauch his fellows Neal Dow then and there resolved that this man and all such as he should be outlawed from selling liquor in the state of Maine. Single-handed and alone he entered upon a campaign against the liquor business with the result that a prohibitory law was enacted in 1846 which failed for the want of provisions for its enforcement. This was remedied, however, by the famous Maine law of 1851.

The Prohibition Party was organized in 1869 and although never successful at the polls it was instrumental in creating and crystallizing public sentiment in favor of prohibition.

During the winter of 1873-1874 a remarkable temperance movement, known as the Woman's Crusade, originated at Hillsboro, Ohio. Following a lecture by Dr. Dio Lewis the women banded themselves together and went to saloons, hotels and drug stores, singing and praying until nearly all had been closed by their entreaties. The movement spread to other communities

until it had extended throughout the length and breadth of the land. In the state of Ohio alone it was estimated that in two hundred towns the saloons were closed. The Woman's Crusade took permanent form in the organization of the Women's Christian Temperance Union, which under the leadership of Miss Frances E. Willard and her successors for many years has waged a consistent warfare against the evils of strong drink.

To unite and federate men of all parties and various religious faiths into one great crusade against the saloon, the Anti-Saloon League was organized at Oberlin, Ohio, in 1893, by Dr. Howard E. Russell, who had abandoned the practice of law to enter the Congregational ministry. Although the ultimate purpose of the Anti-Saloon League was the extinction of the liquor traffic it never hesitated to do the next best thing, viz: to hamper and cripple the liquor interests in every possible way. State after state was won to prohibition, and finally through the influence of this organization, the entire country was brought under prohibition by the adoption of the Eighteenth Amendment to the Federal Constitution. From a want of sympathy on the part of public officials, the laws against the liquor traffic were none too well enforced and with the growth of bootlegging or the surreptitious sale of intoxicants, a revulsion in public sentiment was created which led in 1934 to the repeal of the prohibitory amendment, since which time, notwithstanding the solemn pledges made by the anti-prohibition advocates that the evils of the old saloon never would return, conditions have been worse than ever.

The temperance movement has by no means been confined to the United States. In Great Britain gradual but substantial progress has been made. Beginning in

1838 a remarkable temperance crusade swept over Ireland under the leadership of Father Theobald Mathew, a Roman Catholic priest of Cork. One day as he passed through the work-house with William Martin, a Quaker, the latter calling his attention to the ravages of strong drink, exclaimed, "Oh! Theobald Mathew, if thee would but take this cause in hand." Moved by this appeal Father Mathew organized the Cork Total Abstinence Society with sixty members. The movement spread to other places. Wherever Father Mathew went multitudes signed the temperance pledge. Within two years the number of pledge signers reached nearly two million. Father Mathew also visited England, Scotland and the United States. Some years later John B. Gough visited Great Britain. Under his persuasive eloquence thousands signed the pledge. In more recent years various organizations, secret and otherwise have helped to promote the cause of temperance in the British possessions throughout the world. From England and America the temperance movement extended to Scandinavia where the abstinence idea has made great headway. Even in France and Germany where liquor drinking had been so firmly entrenched in the customs of the people the anti-alcohol movement has made no little progress. This to a great extent has taken the form of temperance education and publicity campaigns setting forth the evils of strong drink. While it is too early to predict the ultimate outcome, a marked change in sentiment toward the use of intoxicating beverages has taken place particularly among the educated classes.

In the mission fields temperance sentiment is making headway. In Bechuanaland, South Africa, the chief Khama endeavored to exclude imported liquors from his

country. In Zululand every church member is expected to be a total abstainer. In New Zealand some years ago thirty chiefs and sixty representative men signed a petition to exclude intoxicating beverages from Maori land. In Japan, Christians have been active in combating intemperance. Besides the Women's Christian Temperance Union with thousands of members there are numerous temperance societies in Japan, Korea, and among Japanese living elsewhere.

#### IV.

Through the influence of Christianity many of the grosser evils of the non-Christian world are disappearing. In China the missionaries and native Christians have waged a war against the opium curse. In 1906 a petition against this evil, signed by the missionaries of all nationalities, was presented to the government at Peking. "It is claimed," said Dr. E. W. Capen, "that the result of this petition was the issuing of the edict of September 20, 1906, which urged the speedy suppression of the opium habit. In January, 1907, the Chinese government ordered the viceroys to reduce poppy growing by one-half by the spring of 1908. In May, the opium dens in Foochow and Peking were closed, and the next month the edict was issued prohibiting opium smoking and planting. Other stringent edicts followed; then came the international conference in 1909, with a second conference three years later. In March 1909 Viceroy Tuan Fang reported that 3,000,000 people had given up the opium habit since the issuing of the decree, that opium smokers had been reduced sixty-five per cent, and that the cultivation of the poppy and the revenue had been decreased

one-half."

In many other respects the leaven of Christianity has been at work in the heathen world. In several countries the social evil, once so flagrant and open, if not abolished, has been driven under cover. This is especially true in Japan. In India the caste system is breaking down. This has been accelerated by the introduction of railways, the coaches of which are not constructed according to caste, resulting in the intermingling of all classes with the consequent breaking down of the rigid restrictions which hitherto have kept them apart. The abatement of cannibalism, infanticide, cruel ordeals, self-inflicted tortures and the like in various sections of the non-Christian world are indicative of the influence exerted by Christianity in the direction of moral reform.

## CHAPTER V

### THE EFFECT OF CHRISTIANITY UPON THE STATE

It is only indirectly that Christianity has affected the state. The New Testament treats but meagerly our civic duties and enjoins only three things, viz: the payment of taxes, obedience to law, and respect for those in authority. Doubtless the reason why these three duties alone were laid down was that they were the only ones which at that time could be performed. The progress and development of Christianity, however, have influenced the state in divers ways, viz: in securing man's equality before the law together with the development of modern democracy; in the application of International Law or those principles which govern the intercourse between nations in peace and war; and in promoting arbitration or the peaceable adjudication of international differences.

#### I.

Christianity is not incompatible with any form of government. It may subsist and in fact it has subsisted under every species of government. The early Christians found no obstacle in the despotism of the Roman empire so long as it did not interfere with the exercise of their religious faith. Justin Martyr said. "To God alone we render worship; but in other things we gladly serve you,

acknowledging you as kings and rulers of men, while praying that with your kingly power ye also may be found to possess sound judgment."

Although Christianity does not prescribe any particular form of government, the influence of its teachings tends to secure equal justice for all. This was true of the triumph of Christianity in the Roman empire. As early as 325 an act of Constantine provided that all of the inhabitants of the empire should have recourse to the courts and enjoined upon judges the duty of strict equality in the administration of justice. Six years later the venality which had been so common was ordered discontinued: "Let the rapacious hands of officials cease from their plunder—cease I say." In 342 it was enacted: "Let the formulae of the ancient law, those captious syllables which are nets for good faith, disappear entirely from all acts."

While the teachings of Christianity have left their impress in subsequent times upon the laws and institutions of all nations throughout Christendom irrespective of their form of government the tendency and direction of this religion, nevertheless have been toward democracy. It so happens that in those countries where the gospel has been preached in its freedom, fulness and power, free institutions have reached their highest development. This has been particularly true in Great Britain and the United States.

Ever since the introduction of Christianity into the British Isles, it has been an important factor in the growth and development of English laws and institutions. What is known as the English common law rests to no inconsiderable degree upon the teachings of the Holy Biible. The old Anglo-Saxon laws inculcate honesty, truth, in-

tegrity, purity, good will, and neighborly kindness, not merely as moral and legal duties, but as sanctioned by religion and man's responsibility to God. The Anglo-Saxon kings often gave the sanction of law to the precepts of their religious teachers. Of Alfred the Great it has been said he "re-affirmed and emphasized the legal words of the monks of earlier generations" An hundred years later Edward the Confessor said: "We know that through God's grace a thrall has become a thane, and a churl has become an earl, a singer a priest, and a scribe a bishop: and formerly as God decreed, a fisher became a bishop. We have one Heavenly Father, one spiritual mother which is called the Church, and therefore are we brothers."

To the deep sense of resentment on the part of the barons who rose in revolt against their king, John Lackland, for the unjust and unlawful seizure of their lands and castles, was added the fervor of religion. The army which they assembled to redress their grievances was styled the "Army of God." The Magna Charta, or great charter, which they wrested from the hands of the unwilling king on June 15, 1215, at Runnyemeade, marks the beginning of English constitutional government. It guaranteed the privileges of the church, and provided for a Great Council, the germ of a future parliament, composed of barons, earls and bishops, without whose consent no tax in the kingdom could be imposed. Most important of all was the declaration "that no delay should take place in doing justice to every one; and no freeman should be taken or imprisoned, dispossessed of his free tenement, outlawed, or banished, *unless by the legal judgment of his peers.*" Although this famous charter was granted to nobles only, it protected the rights of all,

and for that reason has justly been regarded as the palladium of English liberties.

The influence of religion in English affairs in subsequent times is evident. During the reign of Henry VIII, three hundred years later, one hundred sixty chancellors, and all the masters of the rolls for twenty-six years were clergymen. At the same time there were twelve clerical justiciars. The establishment of the commonwealth under Cromwell, which played so important a part in the development of English democracy, was the result quite as much of a religious as a political uprising. The same may be said of the Revolution of 1688 when the house of Stuart was overthrown. In both of these uprisings dissenters played a leading part so that popular liberty in England today is indebted in no small degree to the influence of the non-conformist churches.

What was true of the growth of democracy in England has been equally true of the United States. The early colonists came to our shores seeking religious and political freedom. The celebrated Mayflower Compact, which has justly been regarded as the forerunner of the American Constitution, begins with the significant word "In the name of God, Amen." thereby recognizing their dependence upon the Ruler of men and of nations. The application of the principles of democracy to the government of New England may be traced to the self-governing churches of the Pilgrims and Puritans. The churches of New England were the simplest form of pure democracy, and the early New England town meeting, in which every freeman had an equal right and an equal vote, was simply a meeting of the church for the consideration of civic affairs. At first there was no distinction between the town

meeting and the church meeting. "Church officers and town officers were chosen at the same meeting, and the church records and the town records were one." When it became necessary to establish a general government the various town meetings sent their representatives to the General Court or Assembly and so the principle of representative government was born which has become the dominating principle in our national life and which lies at the basis of all our civic institutions.

The Declaration of Independence was but the outgrowth of that spirit of freedom which had prompted the early colonists to forsake their ancestral home and venture upon their hazardous enterprize across the seas. John Adams said: "the principles and feelings which contributed to produce the Revolution ought to be traced back for two hundred years, and sought in the history of the country from the first plantation in America."

According to tradition Thomas Jefferson, who framed the Declaration of Independence, attributed his democratic principles to the practice of self-government in a little Baptist church near his plantation which he occasionally attended. It is a well known fact, too, that in New England, religious quite as much as political principles actuated the colonists in their resistance to the aggressions of the mother country. The first colonists had come that in a free state they might worship God according to the dictates of their own consciences. The encroachments of parliament and king upon their political liberties quickened a growing fear that their religious liberties might not be safe. John Adams, writing in 1815, said: "the apprehension of Episcopacy contributed fifty years ago, as much as any other cause, to arouse the attention not only of the inquiring mind, but of the common people,

and to urge them to close thinking on the constitutional authority of Parliament over the Colonies."

After the War for Independence, when it became necessary to provide a territorial system of government, the Ordinance of 1787 was enacted for the Northwest Territory, out of which the States of Ohio, Indiana, Michigan, Illinois and Wisconsin have come. The Ordinance provided that the whole area should be divided into territories, each of which might become a state as soon as it had sixty thousand inhabitants. Liberal provisions were made for popular education. Freedom of faith and worship was guaranteed with the right to trial by jury. Most important of all slavery was forever prohibited within the bounds of the Northwest Territory. The one man, who, more than all others, was instrumental in framing this Ordinance was Manasseh Cutler, a clergyman of Ipswich, Massachusetts, who then was an agent of the Ohio Company and afterwards served as a member of the American Congress.

In the subsequent developments of our national life, in the antislavery agitation, in crystallizing public sentiment against duelling, and in the great temperance reform the churches and ministers have played no inconspicuous part, thereby justifying the statement that of all the factors which have helped to determine our national life and character, none has been of greater importance than the influence of religion.

In the Orient Christian influences have been at work. The important service rendered by Guido Verbeck in the civil and educational developments of Japan has already been noted. Such was his influence in directing the new policies of the nation that he was called "The Father of the Japanese Constitution." It is of significance, more-

over, that in the first Imperial Parliament, one out of every twenty of its members was a Christian when the ratio of Christians to the population was only one in five hundred. Of the Christian influence in Japan, Marquis Ito said "Japan's progress and development are largely due to the influence of missionaries, exerted in the right direction when Japan was first studying the outer world." From these earlier ideals Japan in recent years unhappily has turned aside to follow the leadership of Nazi Germany.

China has felt the impact of Christian influence. It was the Christian Chinese, Sun Yat Sen who aroused sleeping China from her age long stupor and gave to her a republican form of government. In his youth he was converted and baptized by an American missionary at Hong Kong. For a time he seriously contemplated preparing for the ministry, but as there was no suitable place in Hong Kong to study theology he finally abandoned this purpose and studied medicine. His Christian spirit was manifest not only in the reforms which he introduced in China, but in his willingness for the good of his country to lay aside the high office to which he had been chosen as president of the Chinese republic.

While the principles of Christian democracy have made no little headway in non-Christian lands it is regrettable that among nations where Christianity had once gained a foothold a recession has taken place, in Bolshevik Russia, in Fascist Italy, and in Nazi Germany. In all these countries there has been a decline in the moral sense of those in authority, whose conduct of public affairs is utterly incompatible with the ethical ideals of Christianity. Deplorable as such a decadence in national morality may be, we need not be disheartened thereby

nor lose our hope for the ultimate triumph of Christianity. There have been ups and down in the progress of Christianity throughout the ages, periods of decline as well as seasons of religious revival. Discouraging at times as the outlook may be, we must not forget that God is on his throne, Christ still lives, and "he must reign till he hath put all enemies under his feet."

## II.

International Law or that body of principles which nations recognize in their intercourse with one another in peace and war, is distinctively a product of Christianity. There was nothing corresponding to it in ancient times. The Greeks looked upon other nations as "barbarians" and enemies. Even among themselves prisoners were slaughtered in cold blood, generals who were unsuccessful in their campaigns were executed, captives were enslaved, hostile cities were destroyed, women were outraged, children were slain, and other barbarities were practiced. Under the Roman regime conditions were little better, for while it had its *Jus Gentium*, this was not a law of the nations in any proper sense and gave to people not in alliance with Rome no rights which Roman tribunals could enforce. As late as the reign of Justinian the declaration was made that a nation not in alliance with Rome was entitled to what it took from the Romans while the latter possessed an equal right against the former. The Middle Ages witnessed no improvement between nations at war with one another. Prisoners were enslaved, tortured and slain, women were outraged, children were put to death, churches were despoiled and priests were slain at the altar, cities were plundered and

destroyed, while other forms of cruelty and violence were practiced.

The father of International Law was Hugo Grotius, the Dutch publicist, theologian, and philosopher. In 1609 his work *Mare Liberum* appeared in which he advocated the right of all nations to the free navigation of the seas. Sixteen years later he published his epoch-making book *De Jure Belli et Pacis*, contending that the nations of Europe, notwithstanding their independence of any higher authority, were bound, nevertheless, in their relations with one another, whether friendly or hostile, to observe certain definite rules which were based upon the law of nature *jus naturale*, which he defined as the "Dictate of Right Reason, indicating that any act from its agreement or disagreement with the rational and social nature (of man), has in it a moral turpitude or a moral necessity; and consequently that such an act is forbidden or commanded by God, the author of nature."

Based as it was upon the fundamental principles of morality, Grotius' *De Jure Belli et Pacis* has been recognized as the foundation of International Law and has exercised a far-reaching influence. Although the principles of International Law cannot be superimposed from without, yet when once recognized by treaty or statute, they become a part of the law of the land and as such they have a binding force, until repealed, upon the nations accepting them. Since the time of Grotius more and more have civilized and enlightened nations governed themselves according to these principles, which in various ways have modified the relations between nations.

1. Treaties, which have been made by duly constituted authorities and not based upon injustice, misrepresentation, or fraud, are recognized as sacred and binding.

Formerly the enforcement of treaties was secured by the exchange of hostages to whom freedom was granted when the obligations had been fulfilled; by pledges consisting in territories or fortresses placed by one party in the hands of the other until the conditions were met; and by adding to the "solemnity of the oath which confirmed the treaty by taking it over the bones of saints, the gospels, the wood of the true cross, the host and the like."

2. Wars, although not yet abolished, are conducted more humanely. We may summarize what has been accomplished as follows:

(a) A belligerent may not use weapons which inflict decidedly more suffering than others. Poisoned weapons, the poisoning of springs and the employment of hired assassins are condemned by the usages of civilized warfare. It is permissible to practice deception against an enemy but not in the use of flags of truce or other emblems necessary to intercourse between enemies.

(b) Personal injury to non-combatants is forbidden. Movable or immovable property belonging to private persons must be left uninjured. If the needs of a hostile army require, such property may be taken by authorized persons at a fair valuation but plundering must not be practiced. Moreover the rules of civilized warfare now forbid the compulsory recruiting of an army from the population of an invaded country.

(c) Formerly a captor was permitted to sell, kill, or enslave a prisoner of war, but personal injury to prisoners or the wounded is no longer tolerated. To the sick or wounded falling into the hands of an enemy succor must be given. A captor, moreover, must abstain from rigors unnecessary to the safe-keeping of prisoners. For all such, adequate food and clothing must be provided. For

the expense thus incurred the captor, to recoup himself if necessary, may compel captives to work, but without subjecting them to painful or degrading employment.

(d) Privateering, i.e. "ships sailing under a commission of war, but fitted out by private persons for private gain, to be made by preying upon the enemy's commerce," was abolished by the Congress of Paris in 1856 which received the assent of all civilized nations except Spain, Mexico, and the United States, the latter refusing on the ground that owing to the smallness of its navy, it would be put to an unfair disadvantage in case of war.

3. In the intercourse between States, among other things, International Law has affected the extradition of criminals and the status of ambassadors. A person guilty of one of the grosser offences may no longer obtain immunity from punishment by fleeing to another country. This, of course, does not apply to political offenders. One who is guilty of treason, for example, is not extraditable unless he has committed murder or some other heinous crime.

The person of an ambassador representing one nation at the court of another is inviolable and his inviolability does not cease even though war should break out before he can leave the country. The inviolability of foreign ministers applies to heralds, bearers of flags of truce, etc.

While some of the worst abuses and evils of wars which were waged in the past have been remedied through the ameliorating influence of Christianity there is no such thing as a Christian war. That is a contradiction in terms. Viewed from any standpoint war is a species of barbarism and when nations plunge into the madness of war it is difficult if not impossible to hold in leash the baser passions of mankind. There is no method for

enforcing the principles of International Law. Even the League of Nations with its high idealism was unable to do that, for the principles of International Law are based upon moral suasion. When nations choose to disregard the moral judgment of mankind as did Japan in its invasion of Manchuria and China, Italy in its rape of Ethiopia, Germany in its high-handed seizure of Austria, Czechoslovakia, and the invasion of Poland, precipitating a second World War, the seizure by Russia of its former territories and the invasion of Finland, there seems to be no way of bringing such nations to a realization of their moral turpitude except to say that they stand condemned in the court of public opinion by the Christian nations of the world.

### III.

Not yet has Christianity made wars to cease. The early Christians condemned war as inconsistent with the teachings of their Master. Said Justin Martyr, "We, who were once full of war and mutual slaughter, have every one through the whole earth changed our swords into plough-shares, and our spears into implements of tillage, and now cultivate piety, righteousness, charity, faith and hope, which we have from the Father Himself through Him who was crucified." Tertullian writes: "You inquire whether a believer may enter the military service, and whether soldiers are to be admitted into the faith, even the rank and file of subaltern officers, who are not required to take part in sacrifices or capital punishments. There is no agreement between the divine and human sacrament, the standard of Christ and the standard of the devil, the camp of light and the camp of

darkness. How will a Christian man war without a sword, which the Lord has taken away? In disarming Peter he unbelted every soldier." Again he asks, "Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? Shall the son of peace take part in battle, when it does not become him even to sue at law?" Lactantius says, "It is not lawful for a righteous man to engage in warfare, or to accuse any one of a capital charge, because it makes no difference whether you put a man to death by the sword or by a word, since it is the act of putting to death which is forbidden."

Gradually a change took place in the attitude toward military service. Even in the time of Tertullian there were many Christians in the Roman army, and he alludes to this fact as an evidence of the spread of the new faith among all classes. During the reign of Diocletian, in his army were large numbers of Christians, both soldiers and officers. The latter were required to abjure their faith or suffer degradation which they did without a murmur. The early Fathers, however, never receded from the position that war was unjust although they recognized the fact that there were times when it was lawful for Christians to take arms. The Christianization of the barbarians without taming their warlike spirit, and the rise of Mohammedanism as a rival and militant faith together with the necessity for self-defense against it, led at last during the crusades to the glorification of war. Even in the dark ages attempts were not wanting to mitigate the horrors of war. In the tenth century, sponsored by the Archbishop of Bordeaux, the Peace of God sought to exempt the persons and property of non-combatants, unarmed peasants, merchants, women and

the clergy from the ravages of war. A little later the Truce of God sought to suspend hostilities every week from Thursday to Sunday in memory of the sufferings of Christ, and for several weeks preceding and following Christmas and Easter.

It has been only within comparatively recent times that men have come to realize the evil, the injustice, and the futility of war as a means for adjudicating international differences. Even though Christianity has not made wars to cease, nevertheless through the principle of arbitration it is making them to cease. This method of adjudicating differences was advocated by Hugo Grotius in his *De Jure Belli et Pacis*. Instances are not wanting in the Middle Ages of disputes which were settled in this manner. Such cases, however, were rare and it has only been within the past century and a half that due recognition has been given to the principle of arbitration. A great many disputes between Great Britain and the United States have been settled by arbitration, the first being the northeastern boundary dispute in 1794-1795. Since then numerous differences have been settled in this manner, notably the northwestern boundary question, the *Alabama* claims growing out of the Civil War, the Behring Sea controversy, and the Alaskan boundary.

In recent years, notwithstanding the increasing armaments of many leading nations and the setback occasioned by the Great World War and which may be accelerated by the more recent World War, the trend, nevertheless, has been in the direction of arbitration. Disputes which once would have led to hostilities have been settled in this more peaceful and less costly manner. A decided impetus has been given to this method by the establishment of the Hague Tribunal as an International Court

of Arbitration. This was the outgrowth, in 1899, of a proposal on the part of the Czar Nicholas to the various governments having representatives at the court of Russia "to consider means of insuring the general peace of the world and of putting a limit to the progressive increase of armaments which weigh upon all nations." In response to this proposal a Peace Conference was held, between May 18, and July 29, 1899 at The Hague in the Netherlands. The chief result of this Conference was the establishment of a permanent International Court of Arbitration, to which all nations may have recourse for the adjudication of international differences. Already several important disputes have been amicably settled, and it is hoped, as the wisdom and justice of this method become recognized, that the day may not be far distant when "nation shall not lift up sword against nation, neither shall they learn war any more."

Briefly in these five chapters we have recounted the historical effects of Christianity—upon the individual, upon the home, upon society, and upon the state. The religion of Jesus stands upon its own merits. By its fruits it commends itself to the judgment of mankind. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." It is true that the teachings of Jesus have been but partially and imperfectly realized in the life of human society, and yet there is no comparison to be made between the historical effects of Christianity and those of other religions. Through the ministry of a humble Galilean peasant confined to three brief years in an obscure province of the Roman empire the world has

been overturned. All that is noblest, highest, and best in modern life and history finds its roots in the teachings of Jesus. If these teachings were made supreme in the lives of men and of nations the golden age would at once be realized; wars would cease, poverty would be eliminated, righteousness would be enthroned, justice would triumph, and every man would dwell securely under his own vine and fig tree.

**CONCLUSION**  
**THE LOGIC OF HISTORY**

## CONCLUSION

### THE LOGIC OF HISTORY

From the line of study which we have been following it is quite evident that Jesus of Nazareth has affected human history as no other character has ever done. As Jean Paul Richter puts it, He "being the holiest among the mighty and the mightiest among the holy, lifted with his pierced hands empires off their hinges, turned the stream of the centuries out of its channel, and still governs the ages." With this Fichte, the philosopher is in accord: "We and our whole age are so rooted in the soil of Christianity , and have sprung from it; it has exercised its influence in the most manifold ways on the whole of our culture, and we should be absolutely nothing of all that we are if this mighty principle had not preceded us."

Christianity is a phenomenon in history which must be accounted for. From this there is no escape. In the ground which we have traversed certain conclusions have, from time to time, been inevitable and we have not hesitated to draw them. However, we have now reached a point where we must summarize the results of our studies and reach such a conclusion as the logic of facts may demand.

#### I.

How shall we account for Christianity? What interpretation shall we put upon the age long preparation for this religion beginning with Judaism, in the development

of its lofty monotheistic faith and its messianic hope increasing in intensity with the passage of the years, together with the wide distribution of the Hebrew people throughout the then civilized world with their synagogues in every important city attracting proselytes of righteousness and proselytes of the gate besides many others who in secret worshipped the God of Israel, thus enabling the apostles of the new faith to plant their doctrines and establish centers of influence which were destined to become wide-reaching?

What shall we say too of the influence of Hellenism in the wide diffusion of the Greek learning, culture, and especially of the Greek tongue developing into an universal language which had been enriched with ethical and religious concepts, thus enabling the early teachers of Christianity to give a wide currency to their doctrines; or the influence of the Greek philosophy in undermining the ancient faiths and leaving men heart-hungry for the truth and the knowledge of God; or the fusion of the Greek learning and Hebrew thought at Alexandria in North Africa, giving to the world a Greek version of the Old Testament as a powerful adjunct to the work of the apostles, together with the philosophy of Philo who borrowed from Plato and his successors the idea of the logos which he interpreted as the creative Wisdom or Intelligence of God but which the Apostle John used as descriptive of the Christ: "In the beginning was the Word, and the Word was with God, and the Word was God?"\* Was there no divine influence back of all these factors?

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\*The word logos may have little significance for us today, but beginning with Justin Martyr it was in almost constant use by the early fathers of the church.

What explanation shall we offer for the fact that coincident with these developments in Judaism and the Greek world, the conquering legions of Roman soldiery by subduing the nations had brought universal peace, and by a system of well-built roads, extending in all directions from the golden mile-post placed in the Roman Forum by the Emperor Augustus, together with the suppression of piracy on the Mediterranean, the empire had not only brought all parts of the world into easy communication with each other, but had made travel and traffic both safe and easy, while the privileges of Roman citizenship guaranteed justice and protection to its citizens throughout its vast domains?

What is the significance of these facts and to what conclusion do they necessarily lead? No event in the world's history could have been timed with nicer precision than the birth of Jesus of Nazareth. When all things were in readiness, when Judaism had fulfilled its mission, when the failure of paganism had left men without hope and without God in the world, when the ancient world was without a remedy to correct its moral degeneracy, when there was a feeling of expectancy both in Judaism and heathenism for a new and brighter era, when historical developments in Judaism and the Graeco-Roman world had so shaped conditions as to favor the propagation of a new and virile faith, and when to quote again the words of the great apostle "the fulness of the time was come God sent forth his son."

Was it just an accident that Jesus of Nazareth was born in Bethlehem of Judea at that particular stage in the world's history and by mere chance gave to mankind a new system of ethics which in the process of time received a wide if not an universal acceptance? As a well-

planned edifice, a house, a library, a hospital, or a school, argues the work of an architect or builder, so the remarkable conjunction of events connected with the birth of Jesus points conclusively to a divine artificer. When the events of history converge towards a common point as they did in the preparation of the world for Christ, and when all things dovetailed together with such precision as they did in this one great event, we can scarcely resist the logic of facts that the Prophet of Nazareth was none other than a Teacher sent from God.

## II.

Upon what hypothesis shall we attempt to explain the triumph of Christianity in the ancient world? While penetrating all classes and conditions of society, its early adherents, for the most part, were humble persons without wealth or learning, influence or social position. Christianity, moreover, was a despised and unlawful religion, under the ban of the empire, and for three hundred years its followers were persecuted, imprisoned, tortured with every refinement of cruelty when they refused to abjure their faith, and as a last resort were crucified or thrown to the wild beasts of the arena, yet in the end this religion, which was mocked, despised and hated, was triumphant, and its emblem, the cross, was placed above the Roman eagle. How shall we account for this fact?

Was Christianity simply a system of religious eclecticism that accommodated itself to the needs of the age in which it originated and offered that for which men in their inmost hearts were seeking? Christianity did indeed meet the religious needs of men as no religion, before or since, has ever done, but if it had been an adroit eclec-

ticism, as has been alleged, it never would have been persecuted as it was and by the men it was, for the very men who seemed best calculated to understand it, either stood aloof from it, or like Marcus Aurelius bitterly opposed it. It was obliged to withstand the jibes of Celsus and endure the satire of Lucian. Yet with all of the forces which were pitted against it, including the full force of the Roman empire, Christianity could not be overthrown and in the end the anvil broke the hammer. In this conflict between the new faith and the ancient world it was not strength matched against strength that conquered, nor sword arrayed against sword, for the early Christians preached and practiced the doctrine of non-resistance. How then were they able to prevail? In view of all the facts, is it reasonable to suppose that a little band of humble men, with nothing or little in their favor so far as human influence or advantages were concerned, and with practically everything against them, could have conquered the Roman empire, if the doctrines which they taught and the faith which they inculcated had been of purely human origin?

### III.

Were the providences of history, which were so manifold and so manifest in behalf of Christianity, merely co-incidences or accidents without plan or purpose? When Diocletian and Galerius occupied the imperial throne and used the great power of the empire in a studied and deliberate attempt to crush the church and obliterate Christianity; when in the execution of that purpose churches were destroyed, copies of the scriptures were burned and prisons were crowded with Christians who

were harried and put to death without mercy because of their refusal to forswear their faith, and when the work of destruction seemed complete, was it just an accident that eight years afterwards Constantine adopting the monogram of Christ as his insignia and placing it upon his standards should have gained the ascendancy at the battle of the Milvian Bridge and made Christianity the religion of the empire?

Are we to attach no meaning to the fact that just at the time when the Roman empire was falling into ruin and the nations of the North were rushing in to possess its domains, these barbarians should have embraced Christianity thereby perpetuating this faith and making possible some of its greatest triumphs in the ages which were to follow?

When a rival faith had arisen in the East making use of the sword and appealing to the baser passions of men, and in its march of triumph had spread over Arabia, Syria, Persia, Palestine, Egypt, North Africa, had crossed the narrow straits of Gibralter into Spain and was sweeping down the Pyrenees with the avowed purpose of destroying Christianity in Europe, was it a mere co-incidence that in the seven days conflict on the plains of Tours, Charles Martel should have turned back the tide of Mohammedan conquest and thus preserved the faith and civilization of Europe?

Was there no plan or purpose back of the forces and factors which made possible that mighty religious upheaval known as the Protestant Reformation? Is there no significance in the fact that this convulsion occurred in an age of unrest when the intellectual life of Europe had been quickened by the new learning, when men recognized and deplored the abuses of the church; when the

art of printing had been invented making it possible for the reformers to give wide if not universal currency to their teachings; when America had been discovered to afford a refuge for those who were persecuted for conscience's sake; and when the way had been prepared by the work and teachings of Wyclif, Huss, and Savonarola? Are we to read no meaning into these facts, and see behind them no manifestations of a divine providence? Did Martin Luther come to the kingdom for such a time as this or was the work of the bold reformer one of those inexplicable incidents of history which chanced to revolutionize the world?

What shall we say of the preservation of Protestantism? Was it a mere accident when Charles V was threatening to crush the Protestant princes of Germany and they had banded themselves together for self-defence in the League of Schmalkalden that the threatened disaster was averted and Protestantism was spared by the abortive invasion of Europe by Solyman the Magnificent? When Philip of Spain sent his Invincible Armada, the mightiest flotilla that the world had ever seen, to destroy the liberties of England and to uproot her religion, and when Howard and Drake in spite of their valor and deeds of daring had been obliged to turn back because their ammunition was exhausted, was it by chance that in the Northward retreat a terrific storm at sea overtook the Armada and completed the work of destruction wrought by the English navy, so that only a remnant of that once splendid fleet ever returned to the ports of Spain to tell the story of their defeat and disaster? Was there no providence in the preservation of Protestantism in Germany against overwhelming odds during the disastrous Thirty Years War? Gustavus Adolphus reasoned rightly when he

foresaw that the destruction of Protestantism in Germany ultimately would involve the liberties and religion of his own land, and so he entered the lists to champion the waning cause of Protestantism and, with the continuance of his policies by Oxenstierna after his untimely death on the battlefield of Lutzen aided by Richelieu, the overthrow of Protestantism was averted. Was all this the result of chance or accident?

Was it a coincidence that the territory now embraced within the United States should have waited so long after the discovery of America for its first permanent settlers, and when they came, actuated by the desire for civil and religious liberty, they should have laid the foundations of a new nation in a new world?

Is there no significance to the fact that, when religion seemed dying or dead, and iniquity waxed rife on every hand, in unexpected ways revivals of religion originated which spread throughout the entire English-speaking world giving an impetus to missions both at home and abroad, quickening the spirit of philanthropy in a multitude of ways, strengthening the church so that it could combat existing evils, and otherwise promoting the growth of the Kingdom of God among men.

In the history of modern missions how are we to account for the opening of the doors together with the facilities for travel in India, Hawaii, China, Japan, and Africa, and the raising up for their evangelization of men like Carey, Marshman, Judson, Boardman, Morrison, Milne, Williams, Hepburn, Verbeck, Neesima, and others? Were there no providential aspects to the Opium War which opened the doors of the principal ports of China; to the Sepoy rebellion that gave the missionaries complete liberty in the prosecution of their work in India; to the

appearance of Commodore Perry with his squadron of seven vessels in the bay of Yeddo, and the commercial treaties which followed opening the island empire of Japan to civilization and evangelization; and to the explorations of David Livingstone which made possible missionary activity in the very heart of darkest Africa? Was the arrival of missionaries in Hawaii just at the time when the natives had renounced their old faiths and had destroyed their idols simply an accident apart from any divine purpose?

The providences of history are too numerous and too striking to be attributed to chance or accident, or to be regarded as mere co-incidences. Any attempt therefore to explain the progress of Christianity in the world upon the basis of naturalism and apart from these interventions of divine providence is not only illogical but unscientific since it overlooks an important array of facts which must be neither ignored nor disregarded.

#### IV.

What explanation shall we offer for the fruits of Christianity? This perhaps is the most vital phase of the problem. Christianity has affected human history as no other religion has ever done. It has imparted dignity and worth to human personality and has revolutionized the moral ideals of mankind. It has sanctified the marriage relation and has exalted womanhood. Infanticide has been abolished and the rights of childhood have been recognized. Wherever the gospel is preached in its purity, freedom and power, schools, colleges, and universities have been established for the education of the masses. Christianity has made for the humane treatment

of prisoners, and through its hospitals, dispensaries, asylums, and almshouses it has alleviated the pain and suffering of mankind. In the realm of moral reform it has exerted a wide-reaching influence in the warfare which has been waged against slavery, duelling and intemperance. Besides it has had a wholesome influence upon governments and has been a potent factor in the development of democracy and man's equality before the law. In international relations not only must the principles of Jesus prevail more and more but in spite of "wars and rumors of wars" the time will surely come when "peace on earth, good will toward men" will become a fact and not a theory. In countless other ways Christianity has blessed and uplifted the human race. These are facts of history, how shall we interpret them?

Shall we attribute them to the spirit of progress that has characterized the development of the race? There was progress in the ancient world. In literature, oratory, philosophy and the fine arts the ancient Greeks and Romans were our peers. In epic poetry Homer and Vergil have never been surpassed. Today the works of Herodotus, Livy, and Julius Caesar are studied in nearly all of our institutions of learning as models of excellence in historical writing. In oratory there have been no greater masters of convincing speech than Demosthenes, Lysias and Cicero. Not yet has the world outgrown the philosophy of Socrates, Plato and Aristotle. Again and again in philosophic circles the cry has been heard, "Back to Plato." In the fine arts the sculpture and painting of such artists as Praxiteles, Phidias and Apelles have never been surpassed. In our art schools some armless Venus or some headless Apollo, rescued from the rubbish heaps of past centuries, are preferred as

models to the productions of modern artists. In architecture we make use of scarcely a principle that was unknown to Vitruvius the great Roman architect centuries ago. Those who preceded him, both among the Greeks and his own countrymen, were masters in the art of building. Their temples, their palaces, their fora, their amphitheatres, their bridges and their aqueducts were the equals of modern structures. It is only in the sciences and the mechanical arts that we excel the ancients. But what about their morals? The moral degeneracy of ancient Greece and Rome beggars description. The awful arraignment of the heathen world in the first three chapters of Paul's Epistle to the Romans is more than corroborated by the great classical writers of the period. It is impossible, therefore, in view of these facts to explain the fruits of Christianity upon the basis of progress, for with all of their progress the morals of the people of the ancient world could not well be worse, and it was only with the coming of Jesus Christ into the world that a change for the better was effected.

Not only was Christianity *not* the result of progress, but on the contrary, it has been the *cause* of progress. It is a remarkable and significant fact that all of the wonders of science and invention in this age of science and invention have been produced in lands where Christianity prevails. The art of printing, the use of steam for power, locomotion and navigation, the cotton gin, the spinning jenny, the sewing machine, clocks and watches, stoves for cooking and heating, furnaces, agricultural machinery, modern musical instruments, the utilization of electricity in its manifold forms for power, light, propulsion, communication — telegraphs, trans-

oceanic cables, telephones, wireless telegraphy, the radio — iceless refrigeration, etc., automobiles, aeroplanes, the wonders of chemistry, anaesthetics, modern surgery, dentistry, present day methods of sanitation, and a thousand other things which we consider essential to modern happiness, comfort and convenience, all are the products of our Christian civilization. It is true that not all of the inventors and creators of these products have been professing Christians, and yet it has been a Christian civilization which has given them their stimulus, their inspiration, and their opportunity.

If it be argued that these wonders are but the products of the white man's genius and that he would have achieved these things had the gospel never come to him the reply must be made that he did not achieve them before the advent of the gospel. The civilization of the yellow race is much older than that of the white race. Why has the white race outdistanced the yellow race when the latter had the start by many hundreds, perhaps thousands of years? The Chinese invented printing, gunpowder and the mariner's compass, but as has well been said, "the *Peking Gazette* is the oldest and poorest printed newspaper in the world, while the Chinese have never manufactured an ounce of good gunpowder during their history, and up to the present time have never made a good compass." The ancient Greeks discovered electricity, and Hero invented a steam engine, but they never made any practical use of these great forces of nature. It has been the influence of a Christian civilization which has stimulated the minds of men to produce the great inventions of modern times. It has not been the white man alone, as history so plainly shows, but the white man plus the gospel to whom the world is indebted for these

remarkable achievements in the realm of science and invention.

Shall we attribute the fruits of Christianity and the civilization which it has fostered to climate, soil, or other cosmic influences? This theory has indeed been advanced, but however plausible it may appear, it does not account for all of the facts. It does not explain the prevalence of the same type of civilization in different countries and climates, nor the differences in civilization in the same countries and climates at different periods of history. As Professor Harris said: "Egypt, with its early science and civilization, Palestine, the mother of true religion, Greece with its unrivalled culture, had the same cosmic influences in ancient times as now. Why were the peoples of these countries so great in ancient times, so mean and insignificant now? Why was Italy in ancient times without distinction in painting and sculpture, and yet with the same soil and climate and all cosmic influences, why did Italy take the lead in these and all aesthetic culture at the renaissance and after? Such questions may be multiplied. And here again the theory under consideration is directly contradicted by the facts of history." Climate and soil and cosmic influences do not and cannot account for the facts of civilization and history.

Existent evils in Christian lands afford no argument against Christianity. Throughout the ages of Christian history there have been non-Christian and even anti-Christian elements which have not been assimilated. That remains true at the present time. Instead of being an argument against Christianity which is opposed to such evils, the prevalence in Christian lands today of intemperance, prostitution, divorce, gambling, political corrup-

tion and entrenched greed, they simply are an indication of the fact that the conquest of Christianity is not yet complete. It may be that some never will accept the ethics or the spirit of the gospel. That is a possibility since faith is not a matter of compulsion but of individual choice, and men may close their hearts against the influences of the gospel. With the further progress of the gospel, however, we may indulge the hope that the evils mentioned may ultimately be done away, for since in times past in spite of chains and prisons, rack and pinion, fire and sword, Christianity has triumphed, it is reasonable to suppose that its progress will continue until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

To what conclusion do the facts which we have been studying lead? The logic of history leads to a single conclusion: Christianity must be from God and its Author must be divine. Greater than any or all of the miracles attributed to Jesus in the Scriptures has been the miracle wrought by His influence upon human life and history. W. T. Stead has said, "The triumph of Christianity is indeed a great miracle, even if the whole gospel be accepted as gospel truth; but if there be nothing behind it excepting chance, or the 'play of purely casual circumstance,' then indeed we are face to face with a still more marvellous miracle than anything which staggers the faith in the Scripture record." A similar opinion has been expressed by Johannes von Müller, the Swiss historian: "Christ is the key to the history of the world. Not only does all harmonize with the mission of Christ; all is subordinated to it. When I saw this it was to me as wonderful and surprising as the light which Paul saw on his way to Damascus, the fulfillment of all hopes, the

completion of philosophy, the key to all the apparent contradictions in the physical and moral world; here is life and immortality. I marvel not at the miracles; a far greater miracle has been reserved for our time, the spectacle of the connection of all human events in the establishment and preservation of the doctrine of Christ."

If we knew absolutely nothing about the life, the character, and the teachings of Jesus of Naazreth, just as the geologist, upon the basis of a few fossil remains, is able to reconstruct the forms of prehistoric monsters, so in order to explain its results, solely upon the basis of the known facts connected with the preparation for Christianity in the ancient world, its preservation in the face of overwhelming odds, its rapid growth and subsequent expansion, together with the results which have followed its introduction among the various nations of the world, should we not be under the necessity of constructing some such life of Jesus as that which we find mirrored in the gospels? But we are under no such necessity. The facts in the life of Jesus are as well authenticated as any of the facts of history. We have four independent accounts of that life, which are sufficiently diverse as to forbid the possibility of collusion on the part of the different writers, and yet there is substantial agreement in all of the important facts of His history. The essential accuracy of these records must be conceded. The late Professor Simon Greenleaf, the great authority on evidence, who made a study of the four gospels in accordance with the principles or rules of evidence employed in our civil courts, said: "Either the men of Galilee were men of superlative wisdom, and extensive knowledge and experience, and of deeper skill in the arts of deception, than any and

all others, before or after them, or they have truly stated the astonishing things which they saw and heard." The claims which they made to a divine yet human Christ have been fully corroborated by nineteen centuries of Christian history. He must indeed have been the Son of God, "the effulgence of his glory and the very image of his substance." This we may not be able to prove with the precision of a mathematical demonstration for we are not dealing with a problem in mathematics, but so far as history can point to a conclusion it is that Jesus was divine. He is the Christ of the Ages. In no other way can the facts be accounted for. This then is the LOGIC OF HISTORY — *Jesus Christ, the divine Son of God, and the Savior of mankind.*